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## CHRONICLE

**The War.**—Only on the Somme and Transylvania fronts has anything of military importance been accomplished; elsewhere the situation remains practically unchanged. Of the operations in the former district circumstantial reports have been published; of the developments in Transylvania little beyond the bare facts have been chronicled.

The capture of Combles by the Allies was effected on September 26. Advancing from the Bois de Bouleaux, north of the town, in a northeasterly direction, the British took Morval and Les Bœufs; at the same time the French, who were south of the town, pushed forward along the Rancourt-Sailly road and occupied Fregicourt. Having thus reached points a mile northeast and east of Combles, the British and French swept the intervening gap, which was about a mile and a half in width, with a continuous artillery fire. Further advances by the French northeast of Fregicourt threatened the garrison with immediate investment. At last both armies poured into the village simultaneously. After about three hours of fighting the western half of it was in the hands of the Allies. The Germans, however, continued to resist, but as they were by this time completely surrounded in consequence of the fact that the British and French had joined forces at Morval, they were eventually overpowered. Comparatively few prisoners were taken alive; but guns, ammunition and other supplies in great quantities were captured.

Before the Germans had recovered from the shock of the Allied attack at Combles, the British rushed forward both north and south of Thiepval, surrounded the place, and captured it together with the Hohenzollern Redoubt.

Meanwhile the British center had taken Gueudecourt, about three miles south of Bapaume.

The Rumanians have met with a serious reverse. Taking the offensive, they attacked the Central Powers along the southeastern and southern frontiers of Transylvania, and the battle which resulted, beginning in the Goerzeny Mountains, gradually spread to the districts of Fogaras and Hermannstadt. Near Szekely-Udvarhely and Fogaras the Rumanians were able to hold their own, but further west they were not only repulsed, near Hermannstadt, but were driven back to Rumanian soil. For a time they were in great danger, for the Rothenthurm Pass, which constituted their line of retreat, had already been occupied by the Central Powers. In the end some of them were able, though not without severe loss in men, ammunition and supplies, to cut their way through. Others retreated to the Rumanian army at Fogaras.

**Armenia.**—The President of the United States has issued a proclamation designating October 21 and 22 as "Armenian and Syrian Relief Days." The distress in

Armenia is particularly acute. The inhabitants of the territory northwest of Aleppo have fled before the fury of the Turks, and the American consul at Damascus estimates that 500,000 people, mostly women and children, are now in the vilayets of Aleppo and Damascus, victims of hunger and disease. A report written by German missionary agents of the "American Committee for Armenian and Syrian Relief Work" declares:

In every tent there are sick and dying. Any one who cannot manage to get a piece of bread by begging, eats grass raw and without salt. Many hundreds of the sick are without any tent and covering, in the open, under a glowing sun. I saw desperate ones throw themselves in grave trenches and beg grave-diggers to bury them.

At another place there is no grass; the locusts have consumed everything. The people were gathering locusts and eating them raw. Others were looking for roots of grasses. They catch stray dogs and like savages pounce upon dead animals, whose flesh they eat eagerly without cooking.

A German missionary relates that at Der-Zor a kindly Turkish officer was caring for a number of women and children, when suddenly he was superseded by a wretch who sent these unfortunate people south, "where they must die of starvation." The same statement declares that 6,000 helpless people were driven southward from Sepka. Some of the less harrowing letters written from the doomed land and published by the American Committee are as follows:

(1) There are here many hundreds of miserable, abandoned children, women and men, who, weakened by hunger and illness, wander about the tents, looking very pitiful. Many families have eaten nothing for several days and do not have the courage to beg. What will be the end? If it goes on like this all the greater part of the people, perhaps all, will perish with hunger and misery. Such horrible things we see daily and can do nothing but implore God for help and mercy. We beseech you for Christ's sake to come in some way to the aid of this poor, miserable people to save it from horrible starvation.

(2) With this letter I come to you as the representative of many prayers and cries of need. I ask for a crowd of more than 2,500 miserable, hungry people and dried up to skeletons. Many are dying with hunger every day. The grave-diggers are always busy. The groans and lamentations in the market place, in the streets, and out in the quiet desert give our hearts no rest. The children on the dung-hills! Ah! What am I trying to describe? The pen fails me. I beg for them for help, for mercy.

At the outbreak of the war there were 2,000,000 Armenians; according to one estimate 750,000 of these have perished, leaving 1,250,000 victims of untold misery.

**Germany.**—In a speech full of confidence and vigor the German Chancellor has again announced the sole object of Germany's struggle to be the right to life and liberty. The avowed object of the

*The Chancellor's Speech* Entente Allies he described on the contrary as the lust of conquest.

"Their purpose is territorial covetousness and our destruction. They propose to give Constantinople to the Russians, Alsace-Lorraine to the French, Trentino to the Italians and Transylvania to the Rumanians." The attitude of Rumania he pictured as a policy of piracy and a violation of treaty obligations; but in England he saw the bitterest foe; who had scattered international rights to the wind. The British aims were thus summed up by him:

What Great Britain wants to make of Germany is shown by the British without any possibility of doubt. They want to destroy our national life. The Germany that England wishes to lay at her feet is a country without military defense, a country crushed economically, boycotted by the entire world, and sentenced to lasting economic infirmity. When this German competition shall have been eliminated, when France has lost all her blood, when all her allies of war must toil as England's

slaves in the financial life, when the neutral world of Europe must follow each English command and submit to every British blacklist, then will England build on devastated Germany her dream of English world dominion.

Today, more than ever, the Chancellor continued, there was for Germany one watchword only, "Persevere and win!" The year's harvest had made the country more secure than ever. The fighters behind the front were ready to give all their available money to support the gigantic work of the fighters in the field. "With clenched fists but open hearts we will stand behind them, one man and one people. We shall win!" Though desirous of peace from the first, Germany could not now build any hopes upon it. "She will not be permitted to think of peace while her house is burning." His strong words, that "a German statesman who would refrain from using against England every effective means of warfare capable of shortening the war should be hanged," do not apparently refer to a reopening of the submarine warfare as opposed by the United States. It is, on the contrary, stated by competent authority that no new decision has been reached in this matter.

The firm hope of victory expressed by the Imperial Chancellor in the Reichstag is based not merely upon the abundant food supply, but likewise upon the reserve troops which have not yet been called into action. The German army, says the *Vossische Zeitung*, is not obliged to go back even to the years 1898 and 1899 for its recruits, while the Imperial Chancellor recently stated that the raising of the age limit above forty-five years has not hitherto been considered. The reserve battalions and the recruiting stations are always completely supplied. Crown Prince Rupprecht of Bavaria, referring to the Allies' offensive on the Somme, said:

We have a reserve, constituted of trained officers and trained men, which has not yet been drawn upon. We are not like the Entente generals, forced to throw raw, untrained recruits into the very front of the fighting. Whether this will be the last effort we cannot know. We have taken the measure of their strength at its maximum tide and are prepared for anything they can deliver. For the sake of the thousands whom new attacks will slay in vain we hope they have learned a lesson. So far as the interests of the Fatherland are concerned, we are indifferent; indeed, inclined to welcome any further folly they may indulge in.

Germany therefore expresses no concern for the ultimate outcome, but lays upon the Allies the responsibility for "the daily growing mountain of the slain."

**Great Britain.**—When Sir William Henry Dunn takes up his official residence at the Mansion House in November, London will have installed its third Catholic Lord Mayor within the last quarter-century. The late Sir Stuart Knill held the office in 1893, and his son the present Baronet, Sir John Knill, in 1910. Like Sir John, the new Lord Mayor is a Vincentian, a sufficient indication

*The Catholic Lord Mayor*

of his genuine interest in every practical work of charity. For some years he has been trustee and treasurer of the Alton Home for Cripples; he is also treasurer of the committee for the relief of Belgian prisoners in Germany, honorary Colonel in several military organizations, Knight of the Legion of Honor, of the Rising Sun, (Japan), of St. Olaf (Norway), and member of the Danish Order of the Dannesbrog. Sir William has taken an active interest in the civic affairs of London, and at the conclusion of his term as Sheriff of the City of London in 1907, was knighted. In 1910, he was elected to Parliament by the Unionists of Southwark.

Two reports recently issued show the great expenditures in men and money made during the last six months. During this time the daily financial expenditures were \$53,000,000, while the losses of men

*The Cost of War* in the month of September were more than 3,800 daily. The Exchange balance-sheet covering the last six months of the fiscal year, shows that the total receipts were \$9,800,000,000, and the issue \$9,710,000,000, an increase of nearly \$5,000,000,000 over the corresponding months of last year.

**Ireland.**—In the presence of some 15,000 people, the new Irish Nation League was inaugurated a few days ago at a great open-air meeting in the Nine Acres,

*The Irish Nation League* Phoenix Park, Dublin. According to the *Irish Weekly Independent*, considerable enthusiasm prevailed, and the speakers, especially those from Ulster, received a cordial welcome. The following resolutions embodying the purposes of the League were adopted by the meeting:

(1) That we demand the instant release of all Irish political prisoners, and the immediate cessation of martial law. (2) That we declare our determined opposition to conscription, and will resist it by every means in our power. (3) That we hereby demand full and complete self-government for all Ireland, with control of all affairs of the Irish Nation, including legislation, administration, justice, finance, and commerce with countries abroad, and that the Government of Ireland Act, 1914, be amended accordingly. (4) That we emphatically condemn any division, or attempted division, of our country, and will refuse to submit to any such division, and, further, we call upon all Irish M. P.'s who have agreed to the partition of Ireland to resign their seats forthwith, and allow the electors to elect representatives who will give expression to their opinions. (5) That, as the margin of Ireland's total income available for taxation, as estimated by the Financial Relations Commission, has been absorbed by recent war imposts, and the minimum allowance set apart for the subsistence of the people is being seriously encroached upon, showing that Ireland's taxable capacity has been exceeded, we call upon the Government, pending the satisfaction of our demand for full self-government, to apply to Ireland the special treatment to which she is entitled under the Act of Union, wherein it is clearly stipulated that under no circumstances shall Ireland, at any time, be taxed beyond her relative taxable capacity. (6) That, in order to organize the national movement on a sound basis, we resolve to assist in the formation of branches of the Irish Nation League in the city and country.

Commenting editorially upon the meeting and its purposes, the *Liverpool Catholic Times* says that the wisdom of starting the new Irish Nation League not only as a means of guarding against an exclusion project, but also as an instrument for combating and therefore weakening or destroying the Nationalist Party, is "very questionable." Unity, it continues, is strength; division means helplessness. What prospect, it further asks, is there that the Irish League will supplant the Nationalist Party? It concludes with these words: "This much is certain, that nothing will please the enemies of Home Rule more than to see its advocates quarreling among themselves."

**Japan.**—On September 16, AMERICA chronicled the demands made on China by Japan. Since that time the latter has made the following new requests, as the

Japanese are pleased to call them:  
*Japan's New Policy* (1) A reduction of the Chinese forces stationed in South Manchuria and Eastern Inner Mongolia, with a view to preventing further complications. (2) More Japanese police officers to be employed by Chinese authorities in South Manchuria. (3) Japanese officers to be attached to Chinese forces stationed in South Manchuria and Eastern Inner Mongolia. (4) Japanese officers to be employed at military schools. (5) The Chinese Governor of Mukden to make in person formal apologies to the Japanese Governor at Dairen and the Japanese Consul at Mukden for the attack by Chinese soldiers on Japanese soldiers.

If China yields these points Japan, now firmly seated in Korea and Manchuria, will gain a dominating influence in Mongolia, on the north. Naturally this will eventually be detrimental to Great Britain, whose financial interests in China far outweigh those of Japan. In a recent interview Rentaro Kayahara, editor of *Nippon Hyoron*, a Japanese monthly review, declared that if hostilities break out between the United States and Japan, an unlikely event, the cause will be Japan's desire to "resist unnecessary and unreasonable interference on the part of the United States in the affairs of China." His country, he declared, would respect America's Monroe Doctrine in the West and the United States must respect Japan's Monroe Doctrine in the Far East. Mr. Kayahara looks forward to an alliance between Japan and Germany after the war.

We need the skill and precision of the Teutonic mind. The two countries have much in common commercially and must develop their trade relations along similar lines. It will be best for us to have a friendly understanding with the Kaiser's Government, rather than to have the great Central Power as a competitor. Japan's present administration is entirely too pro-British. The time has come when Japan should stand more firmly on her own feet and not be guided in her movements by English dictation. Unless the pro-British attitude of our Government is changed the future of Japan will be menaced seriously. The alliance of Japan with Great Britain has lasted too long. There is nothing further to be gained by a continuance of it. Most of the advantages of the present agreement with Great Britain are on the side of the English.

Thus the problem in the Far East, already complicated enough, grows more complex each year.

**Mexico.**—As far as the public knows the joint Commission, which has moved from New London to Atlantic City, has made no substantial progress towards the solution of difficulties. On September

*The Commission;  
Internal Affairs*

29 the New York *World* announced that Mr. Lane, Chairman of the American section, delivered an address in which "he discussed the school system of various countries, laying stress upon the advantages of the Swiss, German and American methods. He pointed out that in Switzerland *the schoolmaster takes the place formerly held in many countries by the village priest.*" There is little or no change in the condition of Mexico. Carranza is still amending the Constitution by decrees. The last decree, issued September 30, reduces the presidential term from six to four years, forbids the President to hold office for two consecutive terms and provides for an emergency election of a President by a two-thirds vote of Congress. If Congress is not in session when the need of such an election arises, a permanent commission will name the President, but Congress is to convene as soon as possible and proceed to a choice without delay. The man selected is to retain office till his successor is chosen by a general election, but the person who held office by the choice of Congress may not offer his name as a candidate at this general election. Inauguration day is fixed for the first day of December following the election. The President may resign for grave cause only and with the approval of Congress: furthermore he may not leave Mexico during his term of office without the permission of Congress. Finally the office of Vice-President is abolished. Meantime, despite Carranza's numerous documents, faction is fighting faction, the Felicistas and the Cedullistas, as it appears, are making great progress. The following letter written by a Frenchman resident in Mexico, gives one plausible reason for the progress of the former:

The absence of communications has prevented me from writing you oftener. . . . Here we had gone from bad to worse up to within the last few weeks, when it would seem God had mercy on us. You already know to what an extent I have suffered at the hands of the revolutionists who from time to time have visited my ranches and carried away everything they could find with no other formality than that of extending receipts which the Chiefs would afterwards refuse to recognize. I have presented to our Minister in the Mexican City claims for over \$28,000, an amount which represents practically all my capital, but I have obtained nothing. Just a fortnight ago, three well-armed men turned up at my ranch . . . at about 11 a. m. I saw they were revolutionists and prepared for the worst. These men told me they belong to the "National Reorganizing Army" whose head, General Feliz Diaz, was at that very moment camping with his forces some two miles away, that they required three oxen to feed the soldiers, that they had come to ask me for these oxen and to pay for them, if the price suited them. I answered them I had no oxen left, which was the truth, as the other rebels had driven away all I had, but that I had a few old cows which they could have for the taking

and need not trouble about giving me a receipt for them. They answered that their orders were to pay for them in silver, if the price suited. I showed them the cows, they chose the three fattest which I agreed to sell for \$35.00 each. They paid for them with good half peso coins, a thing we had not seen for a long time. Surprised at the manner of acting I asked to accompany them, in order to help them lead the cows and to see their Chief. We arrived near the village of . . . where I saw four or five hundred men camping in the open, their horses grazing near by. One of my companions offered to take me before his Chief, General Diaz, who was in a small hut, and I was soon in his presence. I knew him by name and from his photographs only. As I entered, he arose from a rude bench in front of a table on which was a map of the Republic, a soldierly man, of good stature, dark complexion, dark hair, with small penetrating dark eyes. He appeared to me to be of a somewhat cold, though courteous demeanor, with rather an imperious voice and gesture, possessing all the characteristics of a military chief. I told him I had come to see the first revolutionary leader who paid for what he took and I related my experiences with his predecessors. "That is right," he said smiling. "The difference is: they came to rob and we come to punish the robbers." Just then he was informed that the cows had been slaughtered and, after inviting me to stay for lunch, he went out to see that the meat was distributed fairly to the soldiers. Only after this was accomplished did he sit down to a frugal meal with me and some of his officers, all young men, between twenty-eight and thirty-five, showing the greatest respect for their Chief. I conversed with them in regard to the success they had met with in that section. They confirmed what I had already heard, that their army is increasing daily and now reaches over 4,000 men; that they have routed the Carranzistas in every encounter they have had with them and that they now control the whole Isthmus with the exception of some of the larger towns which they have refrained from attacking in order to save their ammunition. The General does not smoke, nor does he drink anything stronger than water and he treats his subordinates with the greatest affection. After the meal I ventured to broach the subject of my claims for damages to my property, going so far as to question him regarding what in his opinion would be the attitude of an honest government, when such was established in Mexico, towards the claims of foreigners. He replied that a good many claims would not be considered, because they would be made by people who have voluntarily assisted one or other of the groups of bandits with supplies in the hope of seeing them triumphant. When this hope was shattered, they declared that they had been robbed and began to put in claims. Other claims are enormous and are not justified, and still others come from people who have bought them in order to speculate with them or else have trumped up the evidence of fabulous losses with a view to truly illicit profits. This is an old story in weak countries like ours. Fortunately there exists an international tribunal to whose verdict Mexico has already submitted a well-known case, the Hague Tribunal. Before that Tribunal the Government which will be established will discuss the justice of the claims and will abide by its verdict however hard and however great the sacrifices it may imply. Mexico must resume the honorable position it once held amongst civilized nations and in order to do that it must respect the rights of nations and submit to the decisions of courts of arbitration, be they of the Hague or any other court which may be selected by the nations making claims. To set forth these principles and put them into execution must be one of the first tasks of the new Government.

This letter is of vital interest, coming, as it does, from one who never took part in Mexican politics.

## TOPICS OF INTEREST

## The "Wire-Tappers"

JUDGE GREENBAUM'S "Dismissal" has found many commentators. Few, however, appear to have read that now famous document; fewer, to have subjected it to analysis and study. An impression, carefully fostered by certain "uplift" magazines and newspapers, is that a great strife arose some months ago, when Mayor Mitchel, a Sir Galahad whose strength is as the strength of ten because his heart is pure, accused certain clergymen of conspiracy and libel. It is a matter of legal record that the Mayor made no charges at all, since at the crucial moment, he "sought to hide," in the picturesque language of Alfred J. Talley, "behind the coat-tails of a Second Deputy Commissioner," one Doherty, by name. But this fact does not affect the vitality of the legend. It proceeds to relate how these caitiff clergymen, not having the fear of God before their eyes, and in utter disregard of the fatherly advice of the patronizing *Evening Post* which, without judge, jury or benefit of clergy, forthwith adjudged them guilty, struck a felon blow at their "coreligionist," the Mayor, through his Police Commissioner, Mr. Arthur Woods, whom they charged with "wire-tapping." Finally, thus the myth concludes, Judge Greenbaum, weary of the whole sordid mess, threw the grimy case out of court.

So runs the legend, but the current of facts sets the other way. On September 15, Judge Greenbaum quietly assigned the conspiracy charges against Monsignor Dunn and Father Farrell, to the shelf marked "fiction," next to "Baron Münchhausen" and the "Mysteries of Udolpho." But during the Greenbaum hearings, so it fell out, Mr. P. J. Brady, a labor-union official, preferred charges alleging that Police Commissioner Woods had unlawfully tapped the telephone wires of the International Garment Workers Union, and of other similar organizations. This complaint was heard by Judge Greenbaum after the hearings into the charges against Monsignor Dunn, Father Farrell, Dr. Potter and Mr. Hebbard *had been concluded*. The learned Justice held that the evidence was insufficient, and accordingly dismissed the charge.

This is a simple story. The Brady-Woods case had no connection whatever, as Judge Greenbaum plainly states in the opening paragraph of the "Dismissal," with the charges against Monsignor Dunn and Father Farrell. Even newspaper reporters can read; yet in the following manner did the bright young men of the New York press synopsise the Greenbaum "Dismissal." To begin with the impeccable *Evening Post*:

Justice Greenbaum, of the Supreme Court, sitting as a committing magistrate in an investigation of charges made . . . in the wire-tapping cases growing out of the Strong investigation into the charities dispute, filed today a decision dismissing all the charges and counter-charges.

To begin with, Judge Greenbaum was not sitting to investigate the "wire-tapping cases." In the next place, Judge Greenbaum dismissed no "counter-charges," because none had been presented. To conclude, the one correct statement in the *Post's* account is that "all the charges" made against the clergymen were dismissed.

Mr. Hearst's *Journal* sustains the fiction of "counter-charges":

Mayor Mitchel's charges growing out of the wire-tapping scandal . . . and counter-charges made in their [Monsignor Dunn, Father Farrell, Mr. Hebbard and Dr. Potter] behalf against Police Commissioner Woods were today dismissed by Supreme Court Justice Greenbaum.

The *Globe*, now in its one hundred and twenty-third year, may, perhaps, be pardoned for reading the "Dismissal" with one drooping and one watery eye:

Supreme Court Justice Greenbaum in a decision handed down today, dismissed all charges and counter-charges that arose in the dispute between Mayor Mitchel, etc.

Finally the *Mail*, cautious in the opening sentence, flings accuracy to the winds in the conclusion:

Supreme Court Justice Greenbaum today dismissed all the charges made by Mayor Mitchel's administration against Father William Farrell, the late Dr. Potter, Mons. John J. Dunn, and R. W. Hebbard. He also threw out counter-charges of wire-tapping, brought by these four against Police Commissioner Woods.

The *Chicago Tribune* may serve to illustrate the manner in which the news was "doctored" for out-of-town consumption:

The charges made by Mayor Mitchel against a number of priests (are two "a number"?) together with their counter-charges against Police Commissioner Woods arising out of disclosures of telephone wire-tapping by the police, were dismissed today by Supreme Court Justice Greenbaum.

Is this misrepresentation of a plain fact, the result of ignorance or of dishonest purpose?

On the other hand, the May presentments of the Kings County (Brooklyn) Grand Jury tell plainly who the "wire-tappers" are, and what is their present condition. The "wire-tappers" are the Mayor's Commissioner of Charities, John A. Kingsbury, with his counsel, W. H. Hotchkiss. They are now held under bonds to await the action of the Kings County Court. The statement of the Grand Jury is dated May 23, 1916. It relates that on April 27, a complaint had been signed, "charging certain police officers with violations of Sec. 552 and Sec. 1423 of the Penal Law."

In almost continuous daily sessions, this Grand Jury has given patient and full consideration to every phase of the subject of wire-tapping, so-called . . . It has heard every available witness, including the complainants herein (Dr. Potter, Mr. Dean Potter, and Father Farrell), the city officials and their subordinates, including his Honor, the Mayor, Police Commissioner Woods, Charities Commissioner Kingsbury, and his counsel, William H. Hotchkiss.

The Jury then gives the practical result of this "patient and full consideration":

This body, mindful of its duty to find indictments only when all the evidence before it taken together is such as would, if uncontradicted and unexplained, warrant a trial jury in convicting a defendant, has found indictments charging John A. Kingsbury and William H. Hotchkiss with violations of subdivisions 1 of section 552, and sub-division 6 of section 1423, of the Penal Law.

These sections refer, in part, to "wire-tapping" and unlawfully divulging telephone messages. Three indictments charging felony and misdemeanor were returned. As to Mayor Mitchel and his Police Commissioner, the Jury remarks, after stating that the evidence did not warrant an indictment:

. . . but if, as does appear, they approved of the conduct of those who were responsible for the tapping of the wires in question, for no other purpose than to furnish counsel in private and personal litigation with information, and to gratify private curiosity, and not for the detection or prevention of crime, the conduct of the Mayor and the Police Commissioner merits most severe condemnation. . . . This Grand Jury condemns those officials who, in violation of their oaths, arbitrarily intrude by means of tapping telephone wires, into the private affairs of law-abiding citizens. . . .

It would be highly improper to forecast the action of the Court before which Messrs. Kingsbury and Hotchkiss will be arraigned. Two facts, however, may be properly set forth and emphasized. First, Judge Greenbaum's "Dismissal" does not exonerate the "wire-tappers." Second, in the eyes of the law, the only "genuine and original wire-tappers" are the Mayor's Commissioner of Charities, Mr. John A. Kingsbury, and his counsel, Mr. William H. Hotchkiss, now under indictment for felony and misdemeanor.

Confessedly, there is a weariness in this round of legal procedure, and the end is not yet, for the soul of the dependent Catholic child is the gage of battle. Timid voices ask, "Why all this strife?" and gently counsel "compromise." We are fighting to bring each little waif into his Father's house, that he may sit at the King's Table, know the fostering love of Mary, his tender Mother, and enter into his glorious heritage, the companionship of the Angels and the Saints of God. Compromise? We are fighting to put into the heart of every child a realization of his privileges and duties as one destined for heaven, that he may not deem mere temporal success the ultimate goal of human endeavor, but set his gaze upon his lasting resting-place in the home of God his Father. Compromise? We cannot compromise. On Calvary, the Son of God gave up His life for that child. The least that we can do, shall do, is to give the best that is in us, that these so great sufferings be not spent in vain. Compromise, too often a fair word for a foul deed, we know not. It finds no place in our minds in these days when the campaign of calumny against the Catholic institutions, sinking to a disgraceful close, brands with yet deeper ignominy, the craven crew that with "liberty" for a watchword and tyranny for a guide, sought to take Christ from the heart of the helpless Catholic child.

PAUL L. BLAKELY, S.J.

### From Luther to Marx

THE famous Pan-American Congress imbued Protestants with the idea that the scattered sections of Christendom could be brought and kept together by a common enterprise. The thought, however, proved more flattering than substantial. The great convention indeed brought many sects together; but when all had had their little, and more or less noisy, say, they quietly fell apart as before and returned to the North as denominational as when they went down. Why was this?

Unwilling to relinquish the belief that common interest alone can produce unity in Christianity, and thrice unwilling to accept the Roman idea that the ecclesiastical body can never be one until its members are united in faith under one head, sectarian thinkers have taken pains to indicate that the failure of their theory at Panama was not due to its falsity, but to the pernicious hold which the archaic idea of organization still exercises on the churches. The best Christianity, they aver, knows no hierarchies; it is intensely spiritual, not a whit material; it is as free as the air to all, not in the least tied to bishops; some churches recognize this; others are blind. Herein is the cause of disunity; it must be removed before the remedy, viz., common enterprise, can be profitably applied. So long as sects differ as to what their Church really is—a ritual, a hierarchy, a code of beliefs, an art of life, or a spiritual consolation and direction—their Church must continue to be a quivering mass of mutilation.

If so, it would certainly appear that the best opinion to adopt is that which the Roman Catholic Church has always taught: Christianity is, not one, but all of the aforesaid items; each of them is only a characteristic of Christianity.

But oblivious to the doctrine of a teacher whose first pupils happened to live in the first, and not in the sixteenth, century, the advocates of unity rant against the supporters of external Christianity, vehemently prescribe the purely internal brand, and consequently increase the confusion which they would dispel. They forget that every one has a visible body as well as an invisible soul, and that religion, worth the name, should embrace the whole man.

Nolan R. Best, editor of the *Continent*, a Chicago Presbyterian paper, is a good representative. His rather remarkable editorial, "Jesus Not Tied to Bishops," is interestingly significant of one trend of present-day Protestant thought. He informs us that ecclesiastical pride is not now the agent which keeps the torn ligaments of Christendom from netting together. Differences in doctrine no longer arouse much interest or heat; they simply have gone by the board and ceased to be discussed. Our practical-minded century favors such a question as church organization far more keenly than transubstantiation. Not dogma, but hierarchy, is the wedge which keeps the house of Christ divided. The

Roman and Greek churches, the Protestant Episcopal Church and kindred communities, like the Church of England, defy the rest of Christendom with a dignified array of prelates, who are esteemed as religious rulers and ministers *par excellence*. God is presumed to be "not satisfied with any administration of Sacraments in His Church unless the man administering them was ordained to his ministerial office by a bishop." But a large remnant of the Christian world does not and cannot see affairs in this light. True, the Methodist Episcopal Church has its "bishops," but they are merely superintendents, and not episcopal in the technical sense. These and other good Protestant anti-organizationists believe that they have "grace direct from God regardless of all the bishops on earth."

Mr. Best, then, sees Christendom split in twain; episcopal and non-episcopal. Naturally, as a Presbyterian, he defends the latter section against the former.

The non-episcopals, according to Mr. Best, believe that Christ was too much immersed in spiritual realities to have bothered about "choosing officers for an organization and drafting a constitution and such other formalism." Yet it is a matter of record that he selected twelve officers, minutely instructed them, charged them to teach all nations, which they in person manifestly could not do in their own limited lifetime, and promised to be with them "all days even to the consummation of the world." From this it is clear that the Apostles were to have successors who would carry on their mission, power and work, and be approved in this great responsibility by the overshadowing presence of Christ himself. Such was the belief of the centuries that preceded Martin Luther. The non-episcopal churches ram themselves against a bulwark of solid tradition.

To Christ, they think, Christianity was a life, "a vital, self-perpetuating force which must scatter through the world spiritual seed to reproduce after its kind wherever it fell on good ground." But seeds require sowers. Dropped haphazard, they result only in wild, profitless growth or no growth at all. Carefully planted and cultivated, they yield a harvest pleasing to the Lord. Again, that Christ considered His religion a life is no evidence that He wished it to be unruléd. Law and life are not impossible; on the contrary, the latter without the former drifts as helplessly and hopelessly as even the most noble ship without a rudder.

But, say they, Christ did not care how His Church grew, "if only the life was still the life that truly came from him. Housed in one form of church or other—what could that signify, provided only men were being made new creatures in Himself?" Yet this is to accuse the Saviour of having less concern for His Church than the farmer has for his vegetables. The latter does not merely throw seed into the ground in spring and let it take care of itself until autumn. He hires men to oversee the field, eliminate all obstacles to growth, and apply all aids. Could Christ do less for what is infinitely

greater? "Yes" is a gross insult to His wisdom, providence and beneficence.

But, objects Mr. Best, He ought not to be assumed to have placed material limits to spiritual forces. He did not inaugurate on earth "a monopoly of grace." His grace was for all men without slight.

The contentious editor does not appear to realize that it is also an axiom of Catholic theology: *Facienti quod in se est Deus non denegat gratiam*, or that the Church of Rome duly condemned the proposition of Jansenius, who held it heresy to say that Christ died for all men. There is really as much democracy in the Catholic Church's doctrine *de gratia* as even Mr. Best could reasonably want.

As for bishops monopolizing grace, the gentleman would have to search long to find such a teaching in St. Thomas or any other Catholic theologian. The bishops are indeed the ordinary ministers of the Sacraments of Confirmation and Holy Orders, and priests, ordained by bishops, the ordinary ministers of the remainder of the seven, Matrimony excepted, in which, of course, the parties to the contract are the ministers, the priest being only the necessary and official witness. But it is the Sacrament, not the minister, that gives the grace; and it is Christ, not the minister, who gives the Sacrament the power to produce the grace. Imagination alone can detect a "monopoly" here. Nor does the Church deny that grace is given directly in response to prayer.

Mr. Best deems it wrong to consider Christ as "hooped around with ecclesiastical forms and ceremonies." His complaint, then, is with human nature. Made of body and soul, man cannot be satisfied with a religion which appeals to only half of him. Just as a cult of mere external worship snubbing the spirit, would fail to equal his requirements, so would a religion of the spirit which totally ignored his body. His composition is not angelic. And so long as he is what he is, his worship must be in accord with his nature. Christ could only have respected human nature and treated man as man. Mr. Best might advantageously ponder a little on the "ecclesiastical forms and ceremonies" of the Catholic Church, which have satisfied the cravings of her children's bodies for religious expression and devotion, reacted on the fervor of their souls, and helped to keep them a solid unit, "one fold and one shepherd." But a great tendency outside of Catholicism has undeniably been to separate the soul and body in religion, and to give the former to God and the latter to Mammon, with the result that neither gift has been acceptable to either. Modern men have experienced the evangelical lesson that they cannot serve two masters: and this explains why so many, whose spirit was originally of Christ and whom a few "ecclesiastical forms and ceremonies" might have kept clasped to the Saviour's heart, have gone over wholly to the world.

In conclusion, the impression which one derives from Mr. Best's editorial is that the leaven of Socialistic thought

is busy working through Protestant theology. He seems to picture Christ as impatient of rulers and desirous of cutting down His Church to a dead level, without spires or gables. Would it be extreme to infer that Protestantism, no longer actively interested in dogma, but absorbed in questions of ecclesiastical unity and equality, is largely drifting from theology to sociology? May the movement which began with Luther end with Marx?

EDMUND E. SINCLAIR.

### The War and the English Labor Market

WHEN England went to war with Germany the expectation was that her part in the conflict would be, first, the use of the predominant power of her navy to sweep the enemy's commerce from the seas and shut up the German fleet in its fortified harbors, and secondly, that she would have to supply, as a support to the French army, an expeditionary force of three army corps and a cavalry division, in all about 160,000 men. This was what had been agreed upon in conferences with the French staff before the war. It would not have been a serious effort for the British army; in fact, the whole of this force was mobilized within a fortnight after the declaration of war, and most of it was actually in France at this date, the rest being on the way.

But in the last days of August, it became evident that a much larger effort would be required. To put the matter quite plainly, neither France nor Russia had been able to mobilize the effective forces on which they had counted, and the German army had put in the field a much larger force than had been anticipated. Further, the French arsenals and mobilization stores had proved to be lamentably deficient in their supplies. The British factories were called upon to make good this deficiency, and at the same time it was decided to raise and equip a huge army in Great Britain and Ireland, with the help of colonial contingents.

The raising of the new army resulted in the withdrawal of ever-increasing numbers of men from industrial life. At the same time the demands for arms, equipments, ammunition, supplies of all kinds from the factories rose steadily week by week. To take one item only, the consumption of ammunition and the wear and tear of armaments and equipments were far beyond anything that had been foreseen. The navy was also being expanded, and the shipyards were busy, adapting existing ships for combatant or transport purposes, and building new units. England was becoming an arsenal, not only for Britain, but for her allies. And each week saw an expansion of the work to be done.

Numbers of new factories were erected, numbers of existing factories were devoted entirely to war work, but it was impossible to turn the whole industrial energy of the country to supplying the direct needs of the war. Much of the ordinary industrial activity had to be maintained, not merely for supplying the daily needs of the

civil population, but also in order to keep up as much as possible of the previously existing export trade, in order to supply the means of paying for imports.

It was an industrial crisis, such as no one had ever foreseen. The problem that faced the country was to increase its industrial output on an enormous scale, to do this as rapidly as possible, to divert much of the manufacturing power to new purposes, and to do this at a time when millions of men were being withdrawn from the labor market. Obviously, instead of there being a deficiency of employment, there was more work to be done than there were hands to do it, and much of the work required more or less skilled labor.

The chief employer, directly or indirectly, was the Government. The greater part of the goods required were not for the market. They were not to be produced in order to be exported and exchanged for imports, thus creating wealth; they were being made to be rapidly used up, or almost immediately destroyed under the strain of war. They had to be paid for out of the public funds, and no revenue produced by taxation could possibly be adequate for this. A series of war loans supplied the necessary money, and as usual under war conditions, high prices had to be paid, both for material and for labor. In fact, at first prices were fixed rather recklessly, and the rate of payment for labor engaged on Government work rose very rapidly. An artificial prosperity was created among the working classes, all the more marked, because in the first months of the war there was no great rise in prices. That came later; the buying power of the sovereign, or twenty shillings, gradually falling more than thirty per cent, judged by its power of buying food and other necessities. The rise in prices was not widely felt, because in so many occupations there had been a still greater rise in wages. Very few realized that all this apparent prosperity of the workingman was due to the lavish expenditure of borrowed money and that the future was being mortgaged for the lifetime of at least a generation.

In dealing with the question of temperance legislation during the war in a previous article, I have pointed out that the interest of the present situation in England, from the social point of view, arises from the fact that under the stress of war social experiments have been made on a vast scale. This is especially true in regard to labor, in which the abnormal state of things which I have described, has produced, for the time being, something like a revolution.

The great problem was to produce an enormously increased output side by side with a continual diminution of available man-power in the shipyards and factories, and even in the fields. Various expedients were resorted to. The first and most obvious of these was to lengthen the hours of labor and give up not only the existing Saturday half-holiday, but also the Sunday rest. It was soon found, however, that this was a policy which did not give the results expected. Continuous work,

without a break, for long hours on seven days of the week, soon began to tell upon the workers. In skilled trades there was often inefficiency and a large increase of work that had to be scrapped because it was inaccurate, large numbers of men were disabled by sickness, and there was a steady rise in the number of accidents reported. The regulation of the drink trade had hardly yet begun and overworked and exhausted men, who had recourse to stimulants, broke down only the more rapidly. Very early in the war it was discovered that there was no real gain in trying to get men to work seven days in the week, that the Sunday rest was a practical necessity, and if work had to be continued on that day, it must be done by men who had some other day for rest. Finally, it was found that overtime must be strictly regulated. There must be a maximum of work, which should never be normally exceeded.

But in two other directions steps were successfully taken to increase the possible output. These were the temporary suspension of a large number of trades union rules and customs that tend to limit the output, and further the introduction of an enormous proportion of unskilled or partly trained labor, largely that of women and young people, even in what had hitherto been classed as highly skilled trades. This was not carried through without a considerable amount of friction with the workers. In a state of peace it could never have been effected, any more than the drastic temperance legislation at the time. What made it possible was the state of war, the one argument that silenced all objections was that at any cost arms, munitions and equipment must be found for the men who were fighting at the front, and the new armies that were preparing to reinforce them. In presence of the new situation, the workers patriotically waived, for the time being, long-established customs and privileges that had been won during a long course of years. But an examination of the changed situation thus produced must be reserved for another article.

A. HILLIARD ATTERIDGE.

### More Daylight Life

EUROPEAN nations at war have agreed to the scheme of saving daylight by advancing their clocks one hour. Thus, people who used to get up at eight o'clock will still rise at that time, so far as the clock is concerned, though in reality they will leave their beds at seven o'clock, and the "six o'clock scholars" if there are any left will get up at five. This adds an hour of daylight every day, and in the course of a year it will save the millions of dollars which are ordinarily expended for artificial light. It has taken the great needs of war-time and the strong-hearted solidarity which war has effected, to secure this simple and desirable reform. If it is valuable for the nations at war it is just as valuable for those at peace. Here in America, where we are much farther south than most of the European na-

tions, such a change of time would not mean much in the summer months but would mean a good deal in winter.

If we cannot bring about this desirable change collectively we may be brought to realize individually how valuable from many standpoints it would be to have one hour more of time in the early morning daylight and an hour less in the evening by artificial light. There are a good many other reasons for this earlier rising than the mere economic benefit which seems to have persuaded the warring nations. Physicians are agreed that the living far on into the night, now so common especially in our large cities, is not only eminently undesirable for ethical reasons, but above all, distinctly detrimental to good health, from a purely physical standpoint. There are certain phases in the vitality of man during the twenty-four hours of each day which serve to show clearly that human life and indeed probably all animal life runs through a definite cycle each day.

Man's temperature is lowest and his pulse rate feeblest in the early morning hours usually between three and five. During the night the pulse rate probably drops at least ten beats, so that the heart is doing one seventh as much work as before, and the temperature drops nearly two degrees from its daily climax. For there is a daily temperature range, from ninety-seven, or even a little below that in phlegmatic individuals, up to about ninety-nine. When the first symptom of disturbance of temperature because of the presence and growth of the tubercle bacillus anywhere in the body is sought, it can be found only by examining a chart recording the temperature at certain intervals for twenty-four hours and thus determining whether the temperature range is more than two degrees. If it is, there is probably some fever present.

The temperature is highest and the pulse rate usually most rapid during the late afternoon hours from three until six o'clock. The pulse temperature ratio is rather constant, that is, there is at all times, a definite relation between the height of the temperature and the pulse count. Any disturbance here is sure to attract a physician's attention and set him looking for the cause.

It will be noted that the temperature and pulse rate begin to rise shortly after the advent of daylight. It is probable that the irritation produced by light on the system, represents the principal reason why this heightening of vitality occurs. Man is, to some extent at least, like the plants. As a result he has a tendency to fold up as it were and go to sleep, to lessen his vital activities for recuperation purposes when the light is lessening, and to open up and expand his activities with the coming of daylight, and to reach the maximum of his vitality with its gradual increase.

It is during this time of heightened functional activity and expansion that man can do his work best. He may by a special effort of the will accomplish it during the darker hours. But it requires the exertion of more energy to do the same amount of work at this time than

during the daylight hours and as a result fatigue, followed eventually by exhaustion of power, comes sooner.

Now a curious thing has happened with the increase of our ability to produce artificial light. Our waking hours have been pushed farther and farther into the day, so that there are now for most people many hours of night-life. As nature imperiously demands sleep and will have it, the hour for getting up has been growing later and later with the consequent waste of the precious morning hours. In the cities particularly many people now do not get up until well after seven o'clock, not a few until eight or even later. Those who have been out at the theater the night before, especially if they have gone to a supper afterwards, cannot expect to rise before eight o'clock, if they are to have the absolutely necessary seven hours in bed, and they must rest till half-past eight or even later, if they are to spend, as most people should for health reasons, about eight hours in a reclining position.

The average time of rising is over two hours later now than a hundred years ago and probably three hours later than three hundred years ago. In Shakespeare's school at Stratford the boys had to be at their desks by six o'clock in the morning. This seems to many a heartless custom, probably due to the thoughtlessness of old-time folk. But as all the family got up at five, and as, in the summer-time, sunrise in England is very early, there was no hardship in this. Everybody went to bed before nine, and it would have been difficult to keep the young folk in bed after six, when they had already had nine hours of rest.

While these precious morning hours of daylight are wasted the artificial night-light is much harder on the eyes than sunlight, so that eye affections are much more common than formerly. For study purposes particularly, the early morning hours are declared by a long and authoritative tradition the best possible period. Besides early rising enables the student to spend several hours at intellectual work before putting food into his stomach. The presence of food and the process of digestion invite a large quantity of blood to the abdominal region and this hampers that circulation to the brain which is necessary, particularly for memory work. Memory work is one form of intellectual labor that we know to be associated with brain activity. It is not surprising therefore to find an old-time tradition that if some memory task is gone over quietly, without too determined an effort shortly before bed-time and its serious study taken up immediately on rising, it will be comparatively easy to master it thoroughly.

If these morning hours are spent at quiet intellectual work with a short walk in the open air before breakfast, the human system comes to the first meal of the day much better prepared than if breakfast follows rising almost immediately. The difference between a great many thin people and the generality of mankind is that thin folk, as a rule, do not eat breakfast. Sometimes they take an

apology for a breakfast in the shape of a cup of coffee, a piece of toast or a roll. But nearly always those who are under weight eat entirely too little for breakfast. As a consequence they try to do the principal work of the day, all that comes before noon, on nutrition taken from twelve to eighteen hours before. This is not a natural process. They would eat their breakfast with much better appetite if they could wait for it a couple of hours after getting up. Early rising would conduce to this.

Members of Religious Orders have kept the old-fashioned custom of early rising because their rules require it. In so doing they are living in accord with nature. Generally they rise at five o'clock or earlier, and usually do not have breakfast until seven or a little later. They retire at ten o'clock or a little earlier and so they use the artificial light of the darker hours of the day much less than other people. Here is a case where the old-fashioned way is much more healthy than the new-fangled, and where to be out of the fashion is likely to keep one in the world much longer than to be fashionable.

Our modern night-life is one of those sophistications sometimes called progress which proves to be anything but progress when analyzed carefully. We pride ourselves on the magnificent quality of the artificial light that we can produce. Instead of always doing good, this light has a definite tendency to do harm, for it tempts mankind to replace nature's beneficence by inventions. I am thoroughly in accord with Sancho Panza in his fervent prayer: "God bless the man who first invented sleep" and with our own John G. Saxe who added "and bless him, too, for not having kept his invention to himself by patent right." But I am a firm believer in the idea, that it would be much better for man to sleep longer in the darker hours and not invade the night. The night-life of cities in the war-area has been much improved. City night-life everywhere needs improvement. Earlier rising as a habit that would compel earlier retiring would be a good thing for humanity, morally and physically.

JAMES J. WALSH, M.D., PH.D.

#### "As Those Who Won't See":

YOU may divide men into two clear categories, those to whom the truth seems important and those to whom it does not. Between these two camps the line is a real and hard one. It is the best because it is the clearest and most important of all divisions.

As with men so with their institutions and their philosophies. There is the institution that is founded upon truth, or attempts to found itself upon truth; and the institution which carefully avoids any such difficult and creative task. There is the system of philosophy which attempts to arrive at a conclusion and to solve the riddles; there is the system which is attempting nothing of the sort, but attempting at the best only to restate, or at the worst to show off. To the first, Aristotle, St.

Thomas, Descartes, Spinoza, Huxley, manifestly belong; all the men, great or small, of clear abstract system; all the men of honest and tangible physical research; all the men who ask questions which we all understand and who attempt to answer them in the clearest language. To the second, anyone you like of those modern phantoms which have succeeded each other in the pale field of the northern Germanies, and their still more ephemeral imitators outside Europe.

Now when the fixed convictions of a civilization, whatever they may have been, are in temporary or permanent dissolution, then is the time to discover the division between men most clearly. We are in such a time today. The fixed standard, the map upon which we all depended, is become a matter not of reference, but of controversy. That it will be restored, rediscovered, redemonstrated, reestablished, I conclude to be certain, when I consider Europe as a whole and in particular the central chances of the fight in modern France. But that it is no longer a common platform is much more certain and, I repeat, in that dissolution of a fixed creed, the test between the two kinds of men can be more sharply applied. Nor let anyone contest either the universality or the suddenness of this dissolution. The formulæ upon which European society reposed have been intellectually discussed continually: that was one matter. Between the speculation of intellectuals and the positive manifestation of society, there is all the difference between sleeping and waking, or between play-actors in a tragedy and a man himself standing upon the scaffold.

The reason that these moments during which the foundations fail reveal most sharply the difference between the two kinds of men, is that, in normal times, when society reposes upon a common platform, the large minority to whom truth is indifferent none the less appears to respect it, because that minority accepts supinely a number of unquestioned things. But once all things are questioned then may you easily discover, separate from their fellows, those men who will not rest until once more first principles shall be defined, their consequences thought out, and the whole mental process tested by experiment upon the complex organism of mankind.

Now though it were demonstrably true, that the rediscovery of first principles, the renewed process of deduction from them, and especially the test of actual experience upon human society, would soon restore our ancient attitude toward certitude—I could support that contention, had I the space, or were that my subject, by plentiful historical analogy—yet I am here concerned with another subject.

We have in England a number of men actively occupied in this deduction, this discussion, this experiment, but we are singular among all the provinces of European civilization in that no one of these men stands ranged upon the reactionary side, that is, no one of them has, so far rediscovered in any fulness the original writing beneath the palimpsest. Almost in proportion to their

sincerity, do these modern English writers ignore or neglect traditional truth. The first man, standing out from them all, is Mr. H. G. Wells.

There is an old quarrel whether a writer excels through his matter or his manner. It is a futile discussion, for in the greatest writers and the best, the one has produced the other as surely as light and shade upon a surface are produced by its relief. Or, to speak more accurately, both the matter chosen and the manner of expression proceed, in those who excel, from a common motive, and are two sides of one thing.

It must none the less be granted that since Mr. Wells's manner has illuminated in so uncommon a way the common discussion of our times, it is the style which merits the greater praise. But whether it be the inquiry which he is certainly pursuing, or the words and their order in which he communicates his results to others, he excels not only as a writer but as a man determined upon certitude, and therefore upon discovery.

I dealt recently with one of his philosophical attempts which he entitled "First and Last Things." Now I wish to deal with a selection of his stories which he published not so long since under the title of the "Country of the Blind." The phrase is an excellent peg on which to hang another judgment of his work and its effect. Mr. Wells possesses that quality in his work which marked and marks the high tides of energy in past societies and in contemporary men. It is the quality of fertility: production at once rapid and manifold. It is the rarest quality in our time, but it has the distinguishing quality of the virile generations in which at intervals of centuries Europe renewed herself. The Renaissance had it, and the twelfth century. He has written, I think, everything but verse; at least, collected verse in a book. For he has written philosophy, he has written advice, he has written comedy, and he has known how to play upon all of these from that external circle of information which is the expender and animator of good work upon such a scale. He has physics and mathematics, travel, and a knowledge of his fellow-citizens, which plumbs as well as stretches and which can give you section as well as drift. In this he is quite alone in England, and is therefore, alone of modern English writers, European. History, which is the prime stuff of judgment, he possesses, perhaps by an intuition of men more than by a recollection of record. His work would be yet stronger if each of these adjuncts of research were present to help the other. Very possibly he deliberately suppresses the one believing rather in the other. But, at any rate, the result is exceedingly strong. Now let us see what the result may be.

These stories—I choose them for their typical value—are chosen from the work of many years, and the first impression they convey is an impression of distance traveled; but it is not of distance traveled from a starting-point. There is a negation of final conclusion. Certain conclusions are, however, apparent in the process,

and one of them is this: That the chief faculty lacking to modern men is positive knowledge. Mr. Wells seems almost to despair, or at any rate to weary, of the hope that by knowledge mankind may be saved. Yet it is evident that knowledge is for him the key. If men did but possess a sufficient view, these evils which seem in his judgment to be principally the clashings of ignorance would be resolved and would disappear.

The very story which gives a title to the volume, "The Country of the Blind," is a precise expression of this, the more precise because it is ironic. A man who can see, finding himself among men who know nothing of sight, is disbelieved, thought false or mad, and so far from persuading, is at last himself brought to the level of the blind in action. It should be observed that this conclusion, at least in a form less mournful, was the conclusion of all that generation, not yet passed, which began in our time the rediscovery of truth.

Well, the philosophy upon which the pursuit of mere accumulated knowledge is based is a false philosophy. It is almost demonstrably false. To accumulate experience upon experience and to coordinate ascertainment with ascertainment is to proceed outward along the radii from the center; it is to expand, so far as the individual is concerned, the field of knowledge. It enlarges a man. But so far from presenting an ultimate basis for judgment, so far from refounding something common and necessary to all, so far, in a word, from enlarging society, the method is the very negation of all such attempts. If it be true, as many still suppose, that any common basis accepted by all men in a state, that is, a religion, must necessarily be either insignificant or false, then all quest for truth is futile. Yet even a mind of this caliber is compelled and driven to that quest.

Let me put the matter conversely. It must be admitted that society will rediscover and at least readopt a basis. If it be true that any such basis can only be conventional and therefore a lie, what is the meaning of the hunger for truth which separates men in action from men neutral or negative? This it is which Mr. Wells does not answer, and it is the prime question of all.

Most of us who engage today, whether occasionally or with hesitation, or, as the millions do, daily and for their living, upon this dull business of criticism, concern ourselves only with the power of presentation; we ask whether an author has been "an artist," whether he has "studied character" aright, whether he has "interpreted" vividly. It would be a waste of my time and of the reader's eyes to praise once more Mr. Wells's power in this regard. But in the very texture of the telling there stands apparent that quest for truth which cannot be withdrawn from vital expression: that demand for a standard without which expression is chaos. Yet no standard is arrived at, and there is often enough the admitted lapse of any conclusion at all.

So pain, or horror, or delight attempts in these stories to stand absolute. But these manifestations of mankind

in its relation to all else are not absolute. They propose a question perpetually and as perpetually demand an answer. Such stories as "The Country of the Blind" provide no answer. HILAIRE BELLOC.

## COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words.*

### The New York Car Strike

*To the Editor of AMERICA:*

In your edition of September 23 the article concerning the strike in New York is somewhat surprising. Your informant either was not aware of the true conditions or else he suppressed them. There was no agreement by the Interborough to recognize an outside alien union. There was no agreement by the Interborough to be bound by anything done by the New York Railways Co. Mr. Hedley stated as his own personal opinion that he thought the management of both systems should be uniform. The contract between the Interborough and its men was gotten up, after the men chose their own committee, by that committee and representatives of the company. It contains a clause by which all difficulties arising between the company and its employees, that cannot be settled by mutual agreement, are to be referred to arbitrators chosen in the usual manner. This strike has not been caused by this action, although for campaign purposes much noise is made about "master and servant" in an effort to deceive union men. The strike has taken place because a union agitator from the West has lost the graft that would come from "organizing" ten or fifteen thousand men. He is fighting to compel men already organized, perfectly contented and faithful to their trust and to their company, to join his union and to disrupt their own.

One labor leader told the strikers that the strike could be won only in the way the Buffalo strike was won. It was tried, but New York and Buffalo police seem to be different. There is no mention in the article that the Public Service Commission also stated that the employees of the New York Railways Co. and of the Third Avenue Railroad had violated their agreements, though those companies had kept faith with their employees.

New York.

E. B. B.

### An Answer

*To the Editor of AMERICA:*

I thank you for sending me a copy of E. B. B.'s letter. For the sake of clearness and brevity, I shall take up his pertinent points in order. (1) I neither said nor insinuated that there was "any agreement by the Interborough to recognize an outside alien union." The fact is that I do not even know what the expression "outside alien union" means. (2) I admitted that "technically the Interborough had no contract with its men recognizing the principle of arbitration and the right to unionize" but I believe with Mr. Hedley that the treatment of the carmen should be uniform. And it would be, were not the company intent on crippling the union, despite the agreement of August 6. (3) Of course Mr. Hedley's opinion was personal. And precisely in that lies its value. Mr. Hedley, the manager, agrees with the men in denouncing the vicious principle which ultimately precipitated the strike. His words are:

I am the manager of the railways [green cars] and I am the manager for the Interborough. I do not see under God's heavens how they [the directors] can give me one set of morals to live up to and orders to live up to on the railways and another set for the Interborough.

Mr. Hedley talks like a striker; he may join us yet.

(4) E. B. B. should not have touched upon point 4. Either he is ignorant of facts or he is suppressing the truth. The case is this. The Interborough, seeing that a union was inevitable, formed its own private union, managed the election and by means not wholly commendable got the men to sign individual contracts which tied the workers up for two years. Moreover similar contracts had been made ready for the "green car" men. All this was in direct violation of the spirit of the pact of August 6. Much worse might be said of the action, but let that pass. (5) I have no idea who the grafter from the West is, nor do I know anything about the graft. E. B. B. should take courage: an interview with Mr. Shonts might relieve his conscience and settle the strike. At any rate both the company and the union would be glad to get the information locked in E. B. B.'s heart. (6) I did not mention the violation referred to, because it was not precisely pertinent to the final issue under discussion. Moreover, even though two blacks do not make a white, it may be well to remind E. B. B. that the company first acted against the spirit of the agreement of August 6. Finally as a simple worker trying to make an honest living I salute E. B. B.

New York.

L. M.

#### A Forceful Canvasser

To the Editor of AMERICA:

I have just finished reading the pamphlet "AMERICA in the Classroom." It has let me into a deeper understanding of the great variety of subjects that are treated in your review, and their moral and civil import. My appreciation for AMERICA has been intensified, and I have no doubt that others who read the pamphlet will have a similar experience. Aside from the very marked stimulus which it can scarcely fail to exert even on the lethargic teacher, it should prove valuable for the general reader also. While its purpose is mainly pedagogical, it has a still wider scope, in that it explains the unity of aim which controls AMERICA's policy, and at the same time furnishes the key for a sympathetic and enlightened reading of its columns. The pamphlet should prove a forceful canvasser, if widely circulated.

Hamilton, Ont.

A. V.

#### An Omission

To the Editor of AMERICA:

Permit me to call attention to the omission by Father L. A. Lilly, S.J., of the Law Department of the University of Santa Clara in his article on "The Catholic Law School," published in AMERICA for September 16, 1916.

San José, Cal.

H. E. WILCOX.

#### Professor West's History

To the Editor of AMERICA:

In your issue of September 23, in a notice of Father Betten's "The Ancient World," it is stated by your reviewer that I criticized Professor West's "The Ancient World," in the *American Catholic Quarterly Review*. This is a mistake. In that article I especially criticized Professor Ephraim Emerton of Harvard and took some few exceptions to Professor Robinson's "Medieval Europe," but nowhere spoke of Professor West. Professor Robinson had already corrected the points I mentioned, as he courteously informed me in a letter. I am not aware that Professor Emerton made any correction of his serious errors, which were also severely and justly handled in a pamphlet published several years ago by a professor of Boston College who was recently a well-known mission Father. I may add that I had a private correspondence with Professor West and found him fair and courteous and quite prompt to change some statements

which he had made through reliance upon what he considered good authority. A reference to original documents disclosed the mistake.

Worcester, Mass.

FRANCIS P. DONNELLY, S.J.

#### Apathy and Indifference

To the Editor of AMERICA:

Mr. F. M. Field-McNally's letter in AMERICA of September 16 rings true. It is imperative that Catholic organization be effected immediately. Those nominal Catholic leaders who will not grasp and act upon this truth are criminally negligent.

I live in a parish, once a great Irish-Catholic stronghold, which still has over fifteen hundred male parishioners. A Jewish Socialist holds forth nightly on a corner adjoining the parish church, and in absolute safety derides the Catholic Faith and the Catholic priesthood. Aged Catholics say that this would not have been tolerated by the Catholics of fifty years ago, that they would have arisen and effectively used physical force. The healthy and virile Catholic spirit of those days has evidently departed.

Stage and moving-picture, exploited by men upon whom a ray of Christianity has never fallen, are debauching the faith and morals of our Catholic children and young men and young women. We do not unite to fight this evil, though it is undoing the work of Catholic education. A sort of sleeping-sickness has possession of us.

The public library of this borough maintains an expensive department of Sociology whose "official version" of the recent "Charities Investigation" is that presented by the New York *Evening Post*, the special champion of Mayor Mitchel and his "uplifters." The Catholic side of the controversy is deemed simply unworthy of presentation. I have striven, without success, to have these publicly supported library sociologists include a copy of your powerful publication entitled "A Campaign of Calumny." Apathy and indifference on our part mean inevitable defeat and hasten the approaching era of persecution.

Brooklyn.

MATHIAS D. RUCKEL.

#### What Is an Episcopalian?

To the Editor of AMERICA:

"F. L. B.," in a communication to AMERICA some weeks ago, essayed the herculean task of answering the question, "What is an Episcopalian?" He ended by giving a broad, descriptive definition of the Protestant Episcopal Church, rather than an answer to his question. But for this I do not criticize him. An answer which will fit every case is, in my opinion, an impossibility, for the simple reason that the individual Episcopalian, like every other Protestant, reserves the right to accept or reject the teachings of his own communion, since none of these teachings makes any claim whatever to infallibility. His tolerated "eclecticism" is well illustrated by the following paragraph quoted from the *Christian World* by a local Methodist weekly:

Dr. Maclure, dean of Manchester, who died ten years ago at the age of seventy-three, was perhaps an enigma to many conventional church people. "I wish you to understand," he observed once, "that I am not a Papist, nor a Ritualist. I am a downright, good, high, low, broad, Catholic, Protestant, Evangelical Churchman."

Dr. Maclure recalls the eccentric gentleman who wished his friends to understand that he was a rubber band, incapable of being stretched to a breaking-point. He also recalls the Protestant Episcopal Church, to which his comprehensive spirit would have been an ornament.

Cincinnati.

G. R. T.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Speak Up!

**D**OES any decent man or woman in New York believe that the officials of any Protestant or Jewish institution for children in this city, live in luxury on money stolen from helpless orphans?

A film, whose initial private showing was graced by the presence of Messrs. Kingsbury and Doherty, "Charity" Commissioners, makes this accusation.

Does any decent man or woman in New York believe that the officials of any Protestant or Jewish institution for children in this city, shamelessly sell young orphan girls into a life of prostitution?

The film whose initial showing was graced by the presence of Messrs. Kingsbury and Doherty, "Charity" Commissioners, makes this fearful, almost unbelievable, accusation.

If you are men, Messrs. Kingsbury and Doherty, and not mere salaried "uplifters," speak up! You saw these vile charges depicted on the screen. It was upon your reports, William J. Doherty, child of a Catholic orphan asylum, and yours, John A. Kingsbury, that the producers claim to base these vile accusations. Are they true? If they are, you are bound, not to view them on a screen, but to affirm them on oath before the city authorities. Not for one day can we leave the dependent child in the hands of thieves and panders. If they are not, speak up like men, Messrs. Kingsbury and Doherty! Denounce these vile calumnies against devoted men and women trained in the synagogues, and in the institutions of the Protestant Church, who give their lives, without thought of recompense, to thousands of destitute children in this great city.

Is there decency left in New York? If there is, the first public showing of this vile film which classes the officers of Protestant and Jewish institutions for children, with white slavers and embezzlers, will be its last.

Speak up, Messrs. Kingsbury and Doherty!

### "Cultivating Their Individuality"

**A**GENTLE satirist of "Montessori Mothers" who contributes to the October *Scribner's* some observations on the system, considers that the greatest obstacle which faces the conscientious Montessorian is the difficulty of changing the "mother-by-chance" into the "mother-by-choice." "We must not be irritable or unjust or unintelligent—not even once," is the admirable advice offered mothers who would become successful Montessorians. The question at once arises however: Suppose a mother-by-chance is a model of patience and kindness, but naturally stupid and dull, is she to be permitted to bring up her own children? In a properly regulated State, the offspring would of course be handed over to the care of a mother-by-choice, but as that admirable remedy, owing to the benighted condition of the "civilized" world today, is generally impracticable, nothing should be left undone that will turn mothers-by-chance into mothers-by-choice.

Unquestionably every Montessori mother is a mother-by-choice and some notion may be had of the superhuman requirements of her office if we recall that according to the rules of this new system of pedagogy, little boys and girls must be taught to play for hours and hours "undirectedly," and "when the children are undirectedly playing the mother must be near enough to be alert to the possibility of naughtiness, so as gently to lead the naughty child, as a little invalid, to the restful and calming bed for which he is to learn to plead when he feels naughtiness coming on." But most self-styled Montessori mothers are not likely to be such martyrs to duty as that.

Some of them just sit back and let the children do as they like, and call it the Montessori method. It is such a relief not to enforce commands, and such a comfort to believe that the easiest way for themselves is the best way for the children. Their children are not spoiled! Good Heavens, no! They are only cultivating their individuality.

There are certain old-fashioned folk who suspect that this indolence and carelessness of the mother-by-chance are largely responsible for the vogue that the Montessori system has had. True, in the eyes of some, such folk are reactionaries and no attention should be paid them. For after all if little Muriel's growing habit of sulking and fibbing is really a gratifying sign that she is cultivating her individuality, why should her mother feel worried? If young Arthur's increasingly frequent displays of a selfish, quarrelsome disposition merely indicate that his precious individuality is finding more perfect expression, why should his father have any misgivings? Nevertheless those "reactionaries" believe that such unamiable and annoying manifestations of "individuality" should be systematically suppressed in forward and unruly boys and girls by the use of old-time methods. The Italian schoolma'am who has given her name to this new system of pedagogy must have had charge of a singularly angelic flock of children.

### Hunting Souls on the Border

THE life of the United States soldiers on the Mexican border is, as the phrase goes, just one thing after another. Day and night, both morn and even, the rattlesnakes bite and the mosquitoes sting, and now the Baptists are after the militiaman's soul. The Catholic soldier is, after his kind, a sinner, and the Episcopalian soldier is, after his kind, a miserable sinner—according to the Prayer Book—and the remainder of them are predestined or unregenerate sinners according to the particular brand of divided Protestantism which they favor.

But to General Funston all sinners are alike, and when the Baptist General Convention of Texas proposed getting after the military sinner, as a specially vicious and foreordained vessel of wrath, the General thought it time to call a halt in the game. The ministers might, he said, hold their services in the camps. But they were not to single out the boys serving under his command to hold them up to reprobation as a more iniquitous species of sinner than all other sinners; moreover, he saw no reason for believing that men in the army stood in greater need of this particular kind of devotional *katharsis* than any other men. Cattlemen or professional men, he mentioned as being quite as much in need of regeneration as the militiamen, among whom are some ten thousand or more Catholics. Nor would he, in the interests of military discipline, permit any righteous orgies such as a revival or two.

In holy anger and pious grief the corresponding secretary of the Texas Baptists turned his cheek to the smiter and said something like this: "The Baptists of Texas will go to the ends of the earth to set aside the order of General Frederick Funston that preachers may preach to the soldiers on the Mexican border, provided they do not tell them they are lost."

General Funston has taken an admirable stand, and one that must meet with the approval of every person who has the least glimmerings of religious toleration. There is in the world a particularly nasty-minded type of person, not only in this country but in other countries also, who does not hesitate to ascribe to soldiers and sailors—and probably to policemen and subway guards—a proclivity for the seven deadly sins, that manifests itself as a sort of urge as soon as the uniform is put on. In putting his foot down on this sort of rot General Funston has done something that will gain him the affectionate respect of every English-speaking enlisted man throughout the world.

But it would have been interesting if a clergyman of some other religious body had gone round the camps, and preached a little sermon that begins *Quicumque vult salvus esse*, and ends with *salvus esse non poterit*; it would have been interesting if the same clergyman had made the same *faux pas* with General Funston; it would have been very, very interesting to have heard what the Texas Baptists would have had to say to that, and whether they would, in that case, have allowed an appeal

to the President to permit religious predilections to elbow military discipline out of the way.

### A New School of Social Service

DUQUESNE University, Pittsburgh, is among the latest of our Catholic institutions of higher learning to throw open its doors to students of social questions. Bishop Canevin, with his wonted foresight and quiet determination, has made himself sponsor for the new movement and earnestly exhorts young men and women of intelligence to avail themselves of the opportunity. He gives it as his firm conviction that no one is prepared to fulfil properly the duties of any kind of active charitable or social service among the people without study and knowledge of the subjects and problems discussed in our Catholic schools of sociology. He goes still further and earnestly exhorts his priests, and in particular the younger clergy, to attend these courses. Here in particular he is displaying practical wisdom.

A primary idea of Catholic social service is that it should everywhere be under the intelligent guidance of the Church, through her clergy. This is impossible if the latter are unacquainted with the scientific methods of our day and perhaps even with the very nature of the delicate problems that confront us. Social science is not to replace Christian charity, but Christian charity is to transform and transfigure all that is best in the social science of our day. This is precisely the object of the Catholic schools of social service. The closer they come to this ideal the more perfectly will they answer the purpose of their institution.

Social science is at present made the conveyor of every form of rationalism and radicalism. It is difficult to select books dealing with social topics that are not tinged or perhaps even strongly saturated with principles and theories that are un-Catholic and un-Christian. Yet these problems must be studied. And the greatest care must be taken to guide our young men and women through these studies that they may not, like so many others, be lost in a labyrinth of error. The Church, it is true, was not instituted to teach social science, but she was instituted to save souls, and the study of social science from a Catholic point of view is one of the most necessary means to compass this end, in our day. By this study souls will be saved from the contagious and all-pervasive influences of modern radicalism, which ultimately means godlessness. Catholic schools of social science are an imperative necessity of our times.

### A Voice from Mexico

THE enemies of the Catholic Church are constantly charging her with systematic neglect of the Indians of Mexico. The miserable condition of millions of these unfortunate natives is attributed directly to her indifference, her ambition and her greed. She was too busy,

they say, in amassing wealth and in furthering political schemes to attend to the social or religious training of the Aztec peons who had been terrified into submission by the sword of the first conquerors.

Such is the indictment. It is absolutely contrary to the truth. If as a race the Indians live today and have not been exterminated from their mountains and forests, it is due to the unceasing efforts of the Catholic Church which has ever fought for their outraged rights. If ten millions of men and women of Indian blood are alive in Mexico today, it is because the Catholic Church has preserved them there. Had she not thrown around them the mantle of her protection, they would have been swept from their native soil and but a few lonely tribesmen would have been left to tell the awful tragedy of their extermination.

But the Catholic Church not only preserved the Indian race in Mexico, she tried generously at all times, on many occasions with rare success, to educate the millions but recently wrenched from the depths of idolatry and cruelty. Facts and documents speak for themselves. The Third Ecclesiastical Council was the most important ever held in the newly organized Spanish colony. It was held in the City of Mexico in 1585 under the presidency of Archbishop Pedro Moya y Contreras. In several of its decrees it issues stern and stringent orders to priests and ecclesiastics to watch over the temporal and spiritual welfare of the Indians. In the section on Christian doctrine, it devotes the whole of the fifth article to the education of the Indians. The parish-priests who have charge of the natives are ordered to use every care and diligence in the matter. They are to see that in the towns, villages and hamlets in which they reside "*schools be erected where Indian children may learn to read and write, and where they may be taught the Spanish language.*" Nothing could be more explicit. That one official decree from the Acts of the Third Mexican Council is an eloquent refutation of the charge so often brought against the Church by those who never trouble to look facts in the face and have the talent of passing over the authentic sources from which the truth might be derived. The decree of the Third Council is by no means the only place in the official legislation of the Catholic Church, where the interests of the Indian are safeguarded. When in 1769 Archbishop Lorenzana edited the First and Second Mexican Councils, he added for the use of all parish priests an admirable collection of practical rules for their guidance. Above all things the priest is told to *love* the Indians who, the Archbishop says, are the younger "and well loved Benjamins" of the family entrusted to their care. Owing to the constant opposition of the Liberals the Catholic Church could not always succeed in her labors in behalf of the natives, but she generously tried at least to lift them from the degradation and misery which were their lot. The poor Indian has not forgotten it. Even today, when not led astray by unscrupulous and revolutionary leaders, he knows that the padre is his best friend.

### Ignorance or Malice?

**A**MONG those who speak contemptuously of the Church there are undoubtedly a few who are sincere, at least to the extent that they are ignorant; the opinions of such, because of their evident folly, influence no one and do little harm. Others are actuated by malice, they speak from bad faith, and having a knowledge of facts are able to cloak their language with a semblance of truth. To which class does the writer of the following lines, taken from the *Independent*, belong?

As long as it can, the Church will teach belief in a realm where things happen and are done not in conformity to law, but by miracle; and unhappily this realm is one in which refusal to accept the results of scientific investigation has consequences of physical misery and unnecessarily high death rates.

The writer, as is clear from the context, is referring to Catholicism. Heretofore it has been persistently dinned into our ears that the Church stands too much for law, that she is preeminently the lawgiver, the forger of iron laws. Why then this sudden change of front? It is Lourdes, perhaps, with its miracles that is in the back of the writer's head. But the miracles of Lourdes have been demonstrated with scientific exactness. They are facts, nor is their stubborn character of actuality swept away by a scornful remark. Why not be honest, and face them? The Church has authenticated records of miracles, open to inspection by all who care to consult them. M. Bertrin's book for instance, is easily accessible. Lourdes is not a closed preserve. Anyone who wishes to do so may visit it and be an eye-witness of the cures that take place in its waters.

And then the unfairness of the words that follow: "And unhappily this realm is one in which refusal to accept the results of scientific investigation has consequences of physical misery and unnecessarily high death rates." The implication is irresistible, that the Church has been guilty of such a refusal. But it is entirely without foundation. The Church has always fostered the study and practice of medicine, her children have been among the most eminent fathers of the different branches of healing, a large portion of her activities are devoted to the cure of the sick, her hospitals dot every civilized land, and they are models of efficiency. Dr. James J. Walsh has written a whole series of books which prove from first-hand and first-class authorities that all down the centuries the Church has been no less the friend of medicine and of science in general than of literature and the fine arts. Is the *Independent* aware of this? It would seem not. So far from being opposed to science, the Church is and has always been, although this is not her special province, the undoubted and enthusiastic friend and promoter of science and particularly of medicine. In this matter, as in every other, she is willing to abide by the "results of the scientific investigation" of facts. Reiterated assertions of the contrary no longer deceive any one.

## LITERATURE

## Poetry for Children

"AFTER the advantage of being thoroughly grounded in my religion," a successful business man once remarked, "the most precious and enduring possession that I gained from my course at St. Simon's High School was the quantity of excellent poetry that I committed to memory while there. As I was not, I regret to say, a strikingly docile and attentive boy, I was often kept after school as a punishment. Then my teacher, who was an enthusiastic and discerning lover of poetry, used to make me learn a dozen stanzas of a masterpiece or two before he restored me to freedom. At the time, of course, I hated the task, for he would insist upon my reciting the lines not only without a slip, but even with intelligence and feeling. With maddening deliberateness he would point out to me the varied 'beauties' of the poem, call my unwilling attention to the metrical perfection of its lines, or ask me with great concern if I perceived why the author chose this word instead of that.

"The teacher was thoroughly aware, of course, that as the other boys were waiting for me meantime on the ball field, I was in no mood for appreciating poetry. Nevertheless till the task assigned me had been done to his satisfaction, there was no escape. As I was fortunate enough to have that same teacher during my whole four years at the high school, by the time I had been graduated I was a veritable 'Golden Treasury' of English lyrics, for I forgot very little of the poetry I then made my own. I could not now tell you offhand, I fear, the principal parts of *tithemi*, and I am not sure under just what highly interesting circumstances *priusquam* is followed by the subjunctive, but I remember so well almost all the poems I learned after school, some twenty years ago, that I could recite them now. Better still, those penal hours I passed with the poets, *suadente magistro*, gradually gave me such correct taste I could tell the difference between poets and poetasters, between real poetry and mere verse. But best of all I learned how to avoid attempting to write poetry myself, an accomplishment which won me hosts of friends. My one regret is, however, that I was not taught good poetry from my very cradle instead of waiting, as I did, till my high-school days."

But whether our poetical business man's last suggestion is altogether practicable may be prudently doubted. Tennyson indeed is said to have taught his little grandchildren to lisp Horace's *O Fons Bandusiae* even before they learned to recite "What does little birdie say?" and we are credibly informed that a professor of Greek in one of our universities compels his five-year-old daughter to commit to memory an ode of Pindar each day before she is allowed to have her morning porridge. But such early introductions as these to the purest of Pierian springs are not common, for the rhymes that first greet, as a rule, the conscious ears of little children are jingles that are not only lamentably deficient in loftiness of theme, coherence of thought, and nobility of diction, but even violate seriously the elementary laws of assonance, rhythm and meter. The opening quatrain, for instance, of the "Old Woman Who Lived in a Shoe," for metrical regularity, poetical phrasing and uplifting sentiment, leaves much to be desired, yet perhaps there is no jingle more often heard in our nurseries than that. Need we marvel then at the world's dearth of great poets?

Though a good number of children's anthologies are already on the market, there is room of course for others, provided they are made with the requisite literary discernment. Perhaps the best-known book of the kind is the "Children's Treasury of Lyrical Poetry" so well edited by Francis Palgrave, which contains most of the English lyrics "every child should know," as publishers say. But what we need now is an anthology for Catholic

children's use, which would contain, besides the best poetry in the other anthologies, a selection of suitable poems from Catholic writers of times past and of today. In such a volume would be found a due proportion of flowers from the poetry gardens, for example, of Southwell, Crashaw, Pope, Dryden, Francis Thompson, Coventry Patmore, Aubrey De Vere, Father Tabb, Alice Meynell, Louise Imogen Guiney and Katharine Tynan.

The latest endeavor to furnish little boys and girls with a suitable anthology has been made by Kenneth Grahame, of "Golden Age" renown, who has compiled "The Cambridge Book of Poetry for Children" (Putnam). His purpose, as he explains, in the preface, is to "set up a wicket-gate giving attractive admission to that wide domain [of English poetry], with its woodland glades, its pasture and arable, its walled and scented gardens here and there, and so to its sunlit, and sometimes misty mountain-tops—all to be more fully explored later by those who are tempted on by the first glimpse."

Mr. Grahame excludes from his collection of flowers drama and blank verse, leaving all that for older children, and out of reverence for the spelling-book, poems in dialect and in archaic language too. Writers of the seventeenth and eighteenth centuries are sparsely represented, and poets who sing of death are ruthlessly barred. "I have turned off this mournful tap of tears as far as possible," he remarks, "preferring that children should read of the joy of life." But thereby the compiler has excluded from his book some of the finest lyrics in the language. That "Our sweetest songs are those that tell of saddest thought" is a poet's commonplace. Verse for children "which is merely verse and nothing more," and poems written about children rather than for children have also been omitted. Consequently Mr. Grahame's anthology is for the most part lyrical. But that is another of the book's perfections, for even in their cradles children are lyrical, though their songs are unintelligible to all save mothers and angels.

The selections in the volume are well arranged. They begin with rhymes and jingles "For the Very Smallest Ones," continue with real poems "For Those a Little Older," and end with masterpieces "For Those Still Older." In the first section will be found, for example, Amy Lowell's "The Sea Shell," lines happily innocent of free verse:

Sea Shell, Sea Shell,  
Sing me a song, O please!  
A song of ships and sailor-men,  
Of parrots and tropical trees:  
Of islands lost in the Spanish Main  
Which no man ever may see again,  
Of fishes and corals under the waves,  
And sea-horses stabled in great green caves.

In the second section can be found these beautiful lines of H. N. Maugham, on "The Knight of Bethlehem":

There was a Knight of Bethlehem,  
Whose wealth was tears and sorrows;  
His men-at-arms were little lambs,  
His trumpeters were sparrows.  
His castle was a wooden cross,  
On which He hung so high;  
His helmet was a crown of thorns,  
Whose crest did touch the sky.

And in the third section such fine lyrics as Richard Hovey's "The Sea Gypsy":

I am fever'd with the sunset,  
I am fretful with the bay,  
For the wander-thirst is on me  
And my soul is in Cathay.

There's a schooner in the offing,  
With her topsails shot with fire,  
And my heart has gone aboard her  
For the Islands of Desire.

There are numerous martial pieces in the volume. Macaulay's "Horatius" is given entire, and to show "the other side of it," Browning's "It was roses, roses all the way" is not omitted. It is good to find Longfellow's "Legend Beautiful" among the "story-poems," and G. W. Thornbury's picturesque description of the days when knights were bold, which contains such lines as these:

As in merry guise we went  
Riding to the tournament,  
There were abbots fat and sleek,  
Nuns in couples, pale and meek,  
Jugglers tossing cups and knives,  
Yeomen with their buxom wives,  
Pages playing with the curls  
Of the rosy village girls,  
Grizzly knights with faces scarred  
Staring through their vizors barred.

As Mr. Grahame, with excellent judgment, has filled the 282 pages of his anthology brim full of real poetry that ought to have a progressively strong appeal to children who have in their souls a little love for "the music-makers," parents would do well to place the book in the library of their boys and girls beside the "Children's Golden Treasury" Mr. Palgrave edited. On the same shelf might well be placed Francis Martin's "The Poet's Hour," Coventry Patmore's "The Children's Garland from the Best Poets," "Golden Numbers" the title of Mrs. Wiggins's book of verse for the young, and Lewis Carroll's masterpieces, particularly "The Hunting of the Snark."

Nearby should also be found Alice Meynell's "The Flower of the Mind," Robert Bridges' "The Spirit of Man," Sir Arthur Quiller-Couch's "Oxford Book of English Verse," Palgrave's "Golden Treasury," (first and second series), Father Connolly's "English Reader," and a well-edited selection of Shakespeare's best plays. If the children can then be induced to thumb those volumes well, be taught to listen appreciatively to poems that are read to them, and particularly if they are well rewarded for committing to memory numerous passages from the poets, those boys and girls will learn unconsciously what true poetry is, thus cultivating their taste, and by storing their impressionable minds with a wealth of high thoughts and beautiful images, will do much to make their after years rich in happiness.

WALTER DWIGHT, SJ.

## REVIEWS

**The Three Religious Leaders of Oxford and Their Movements: Wycliffe, Wesley, Newman.** By S. PARKES CADMAN, D.D. New York: The Macmillan Co. \$2.50.

This volume contains three monographs of considerable length embracing matter delivered as lectures at the Brooklyn Institute. Regarding the essay on Wyclif no Catholic can of course respond to the author's desire to draw readers into closer intimacy and sympathy with the heresiarch who denied the dogma of transubstantiation and taught subversive social theories. Dr. Cadman's vague talk of a larger freedom reached by rising superior to dogmas, shows that he is incapable of being fair to a Church whose claims are based on the emphatically dogmatic teachings of Christ. For Hildebrand, dying after a truceless war on evils which were the fertile cause of clerical decay, the author has faint praise, but glosses over Wyclif's anarchical tenets on dominion.

Dr. Cadman gives a good description of Wesley's unwearied zeal, the hardships of his preaching campaigns and the remarkable fruit of his labors among those who, in that lifeless period of the Established Church, were not reached by their nominal pastors. The essay on Newman, amid much that is biographical, deals with his religious advance as detailed in the "Apologia." The author does not share Newman's unqualified admiration for Hurrell Froude and he has enough of the Kings-

ley cast of mind to side with those who, despite the assertions of Cardinal Newman, cannot free themselves from the belief that the workings of the great Oratorian's intellect are tortuous. The author's tendency to minimize dogmatic differences makes him approve of Hampden's view that Unitarians and Anglicans can work together in harmony notwithstanding their differences on so fundamental a tenet as is that of Christ's Divinity. "Much ado about nothing" seems to be Dr. Cadman's opinion of the Hampden controversy. "The Essay on the Development," he thinks, is cogent, for those who accept Newman's premises. But Dr. Cadman seems to stand at the opposite pole from Newman when there is question of the importance of dogmatic teaching.

A. J. McC.

**Criminality and Modern Economic Conditions.** By WILLIAM ADRIAN BONGER. Translated by HENRY P. HORTON. Boston: Little, Brown & Co. \$5.50.

The chief objection which the serious student will urge against this volume is its utter lack of the scientific method. When will our "advanced thinkers" learn that assertion is not proof, that you cannot hang a positive conclusion on a premise merely probable, that generalizations based upon particular and isolated instances are perilous? A phrase in favor with Dr. Bonger, "the author nowhere proves his contention," may be turned with fatal and almost literal exactness upon Dr. Bonger himself. This must not be taken to deny that with great industry the Dutch jurist has brought together a vast mass of curious and out-of-the-way information; moreover, certain issues, subsidiary to the main thesis, are discussed with accuracy and commendable reserve. Dr. Bonger has little patience with the tribe of eugenisists who, having hastily scanned the history of the Jukes, propose sterilization as a panacea; and his conclusion that of itself education does not lessen crime, while true, has been a commonplace with the scholastics these many centuries.

But what validity can attach to an argument resting upon disputed premises, which the author blandly but firmly refuses to discuss? Dr. Bonger, ascribing this method to writers of the "spiritualistic school," rightly regards it with contempt; in point of fact, however, it is his own method. Marx and Kautsky are not authorities before whom the world bows down in adoration, yet it is upon the philosophy of these men that Dr. Bonger bases his conclusion: "It is society that prepares the crime." "According to some criticisms of my book," he writes in a note to the present translation, "it should have been my task not only to give a sketch of the economic theory of Marx, but also to prove it *in extenso* . . . since it is not universally accepted." With a naïveté almost disarming, Dr. Bonger declines the task. It is like asking a biologist, he says, to prove that the theories of Darwin are conclusive. But this is precisely what modern inquiry is doing. Science, unless it wishes to merit the prefix "pseudo," cannot be permitted to assume its conclusions, and while denying the infinite wisdom of God, premise the infinite wisdom of Darwin.

P. L. B.

**Duty and Other Irish Comedies.** By SEUMAS O'BRIEN. Boston: Little, Brown & Co. \$1.25.

The five comedies which make up this book contain an abundance of wit and humor, both in the "situations" and in the bright, merry dialogues. Though there are bar-room and court-room settings, they are devoid of grossness and the far-fetched antics of that impossible biped of other days, the "stage Irishman." The scintillating play of Irish repartee is done with artistic proportionateness. It is not boisterous banter, though in the staging of the scenes a manager, searching after grotesque farcialities, and misinterpreting the purport of these comedies might be tempted to turn the characters into rollicking buffoons. The satire, even when directed towards social oddities, is keen, but not bludgeon-like. To use an Irishism, it is

"dry and droll enough." In "Jurisprudence" the situations are most ludicrous and the flashes of wit constant. "Mr. Fennell," says the pompous lawyer, "was what we might call a model husband. Everything that his wife told him to do was done, and done to her satisfaction, whether he liked the doing of it or no." Mrs. Fennell had ten children, "six resting in the little churchyard at Ennisbeg, and four resting in the Royal Irish Constabulary." A hundred instances of sprightly innuendo occur. For instance, in a rejoinder upon "hereafters" Padma muses "If the Protestants will be as well treated in the next world as they are in this, I wouldn't mind goin' with 'em meself."

M. E.

**Our Eastern Question: America's Contact with the Orient and the Trend of Relations with China and Japan.** By THOMAS F. MILLARD. Illustrated with Photographs and Maps. \$3.00; **Tramping Through Mexico, Guatemala and Honduras.** By HARRY A. FRANCK. New York: The Century Co. \$2.00.

When Japan entered the present war, Count Okuma, the Mikado's Prime Minister, issued the following statement to allay the misgivings of those Americans who felt that the integrity of China was menaced: "As Premier of Japan I have stated and I now again state to the people of America and of the world, that Japan has no ulterior motive, no desire to secure more territory, no thought of depriving China or other peoples of anything which they now possess." The purpose of Mr. Millard's 543-page book is to prove the worthlessness of that promise. He first gives a clear account of the rise and progress of the Chinese revolution and describes how Japan got a new hold on China when she took the German leased territory of Kiaochow, "with a view," as was naively explained, "to the eventual restoration of the same to China." The author believes that Japan means to retain not only that conquest, but intends to absorb, by the time the war ends, a great deal more of China, and that the Mikado's Government has no intention of respecting the commercial principle of the open door in any portion of China that is brought under Japanese control. "What are you going to do about it?" the author then asks the United States. Are we ready to stand by our treaty obligations and protect the integrity of China? If we are, Mr. Millard bids us prepare for war with Japan. That ambitious people, he holds, has started on a career of conquest that will not be limited by the confines of China, so let the consuls see that the State take no harm. The volume is provided with forty illustrations, good maps, and voluminous appendixes.

Harry A. Franck's "Tramping Through Mexico, Guatemala and Honduras" is a disappointing book. The author touches but the surface of the life he sees, writes without dignity of thought or style, and misunderstands and misrepresents the Catholic Church and clergy.

W. D.

**Songs and Ballads from Over the Seas.** Compiled by E. A. HELPS. New York: E. P. Dutton & Co. \$1.25.

Anthologies are arbitrary things. To judge them aright we must know the *quid?* and the *cur?* and the *quomodo?* of their being, and hence let it be said that "Songs and Ballads from Over the Sea" are poems summoned forth from the ends of the earth to portray life in the bush and on the farms of Australia and New Zealand and depict the trapping and lumber-life of Canada, to hint the vastness, the mystery and the fascination of the South African veld and sing the legend and lure of India and the Crown Colonies. The compiler's motives are more for England than for art. He wishes to bring these colonies into closer sympathy with each other and the motherland, to help pay England's debt to her worthy colonists and to broaden her children's vision. He hopes, too, to interest older worlds in the virility and variety of a new world verse. How far he succeeds is best seen by a glance into the 150 pages

devoted to such Canadian celebrities as Drummond, Pickthall, Roberts, Service and F. G. Scott, into one hundred pages given over to Domett, Kendall, Mackellar and others of Australian and New Zealand fame, into fifty pages of such poets from South Africa as Pringle, Runcie and Scully and into forty pages allotted the singers of the East and West Indies, Jamaica and Ceylon.

An additional asset of this anthology is the arrangement of selections by country and subject-matter. Despite the compiler's determined omission of poems professedly passionate and spiritual, who can overlook the high spiritual note in "A Sister of Charity" by F. G. Scott, who is already well known to literature by his "Van Elsen" and his excellent quatrain "Ad Majorem Dei Gloriam," and in Miss Pickthall's "The Shepherd Boy" and "The Immortal"? Adverse criticism is disarmed by the compiler's honest admission that verse not entirely flawless is to be found in his volume since he trusts that defects of form will be compensated for by freshness of theme and virility of treatment. On the whole this compilation is a worthy augment to the ever-growing library of anthologies.

C. L. K.

### BOOKS AND AUTHORS

In the *Catholic Mind* for October 8 is a very interesting paper by Father Henri Fouqueray, S.J., entitled "An Eighteenth-Century Social Work." From documents discovered in the city library of Caen, France, and bearing dates ranging from 1699 to 1738, the author shows that there was then in practical operation in that city a sodality of gentlemen that for effective and intelligent social work among the poor might well be a model for the sodalities of today. The detailed description of how the Caen organization was managed, how it gathered and distributed alms, and relieved the spiritual and temporal needs of the poor is highly edifying and instructive. The second article in the number, "Labor's Achievements," is the speech Archbishop Hanna delivered last Labor Day before the San Francisco trades unions. The issue ends with Father Donnelly's profitable reflections on the query, "Are you Doing It Yourself?"

August's "best sellers," which were: "When a Man's a Man," Wright; "The Heart of Rachael," Norris; "Seventeen," Tarkington; "Tish," Rinehart; "The Girl Philippa," Chambers; and "Just David," Porter, have all been reviewed in AMERICA with the exception of Mr. Chambers's novel. "The Girl Philippa" is a feverish "movie" story with the present war as a setting, written of course in that author's "popular" manner. A writer who has been several times in succession among the envied "six," can scarcely avoid, it would seem, gaining that distinction for every book he produces.

As the study of European history seems to have been generally neglected in the lower grades of our schools, Jennie Hall's "Our Ancestors in Europe" (Silver, Burdett) aims to put before the pupil the main facts of ancient and medieval times as the story of our ancestors. A successful effort has been made to combine historical accuracy with attractive style and adaptation to the understanding of children. The brevity of the book, of course, precludes any possibility of a full and complete treatment of a vast subject, but it will give the pupil some idea of a great past which has been a vague story for younger pupils. The author seems to be very fair in those chapters which deal with the Church, especially in the chapter on "Religion in the Middle Ages."—"Good English in Good Form" (Sturgis & Walton, \$1.00), by Dora Knowlton Ranous, is a useful book of reference for the student who wishes to find out many facts about English that are not treated in the ordinary school courses. The second

part of the book deals at length with etymology and could have been shortened. Grown-ups who write considerably would find the hints on spelling, punctuation, paragraphing and the niceties of correspondence rather acceptable in these days of syncopated letter-writing.

"A French Mother in War Time," (Longmans, \$1.00) which is the title of Grace E. Bevir's excellent translation of Madame Edouard Drumont's journal, reflects admirably the spirit shown by the Catholic women of France during the present conflict. A mother whose only child, Paul, belongs to the aviation corps, tells how anxious she is from day to day for his safety, describes with great literary skill the behavior of the French people while their country is being invaded and makes the reader intimately acquainted with some very amiable people, particularly with "Muncho," Paul's intended wife. The young aviator's letters to his mother show how worthy of her he is, and the following words written by a sister to a brother who is off for the front, indicate her spirit: "They have taken them all from us—out of eleven who were fighting, eight are dead. My dear brother, do your duty—that is all we ask of you. God gave you your life, and He has the right to take it back again, mother says."

T. J. Burnett's "The Essentials of Teaching" (Longmans, \$1.20) is based on a series of lectures delivered to the non-professional teachers engaged in teaching practical subjects in the continuation classes of the Edinburgh School Board. Hence the lectures have in view an audience whose teaching sphere is entirely practical, and their object is to help in some degree in forming trained trade teachers. The author's psychological views are often awry, following as he does only too often the theories of James. In speaking of the moral aim in education Mr. Burnett tells his readers that "we are not born moral beings but only as the result of a long and complex training we may become moral beings." He differentiates between the moral and religious aim in education. So in the religious phase, the teacher must adopt "an attitude of detachment, and education in its exercise of a wise and wide tolerance" must play the part of the soul in Tennyson's "Palace of Art." I "sit as God holding no form of creed but contemplating all." It is regrettable that Mr. Burnett left the safe path of practical points for practical teachers, and indulged in page after page of flimsy psychology. The chapters on preparation and on classroom management are especially good.

R. P. Dumas's "Introduction à l'Union intime avec Dieu," (Téqui, 3 francs) is a scientific exposition of the "Imitation of Christ," not according to a well-defined plan as is found in the "Spiritual Exercises of St. Ignatius," but developed according to the natural order consequent upon the main idea of A Kempis's "Union intime avec Dieu." This idea is the guide through that "lovable labyrinth of piety." The divisions correspond to the four books of the Imitation: The Spiritual Life, the Interior Life, the Unitive Life, the Holy Eucharist. Explanations and meditations furnish a wealth of material for devout reflection or for spiritual conferences and exhortations. One of the episcopal approbations calls the work "a veritable treatise on ascetic theology, with none of the coldness of the classic manuals; an exposition full of warmth and life."

Among the pamphlets worthy of note that have lately reached us is "A Catechism on Catholic Foreign Missions (Society for the Propagation of the Faith, 25 Granby St., Boston, \$0.10). Its author, Dr. Joseph F. McGlinchey, has arranged in the form of questions and answers a great deal of valuable information about the foreign missions, and suggests the motives that should

lead American Catholics to support generously with men and means a holy work which the European war is threatening with disaster.—"Of the Chivalry of Christ" (Aldine Press, Pittsburgh, \$0.25) is the title of a neat brochure containing John O'Connor's excellent sketch of Brother Joseph Dutton, the American convert and Civil War veteran, who is continuing in the Leper Asylum in Molokai the heroic work that the renowned Father Damien began. Such men's lives prove the Church's holiness.—The Rev. Richard E. Power of the Church of the Holy Name, Springfield, Mass., has prepared an attractively bound and printed "vest-pocket" prayer-book which sells for twenty-five cents and contains all the devotions that a busy man is likely to need, particularly when at Mass or when preparing to receive the Sacraments.—Mr. Joseph P. Gorayeb, S.J., of Canisius High School, Buffalo, has made a good translation of the beautiful "Maronite Liturgy, or the Holy Sacrifice in the Syriac-Maronite Rite." The Rev. Francis Shemalie, who contributes the preface, is publishing the pamphlet for the benefit of St. John Maron's School, Buffalo. Its price is twenty-five cents.

Robert Bridges, the Poet Laureate, has placed in parallel columns in "The Spirit of Man" his excellent anthology, the following translations. The first is ascribed to Posidippus, who seems to have been a chronic pessimist belonging to the Alexandrine school of the second century, B. C. The other passage is from Metrodorus, his contemporary, who took, it is clear, a more cheerful view of life:

<p>What path of life may one hold? In the marketplace are strifes and hard dealings, in the house cares; in the country labor enough, and at sea terror; and abroad, if thou hast aught, fear, and if thou art in poverty, vexation. Art married? thou wilt not be without anxieties; unmarried? thy life is yet lonelier. Children are troubles; a childless life is a crippled one. Youth is foolish, and grey hairs again feeble. In the end then the choice is of one of these two, either never to be born, or, as soon as born, to die.</p>	<p>Hold every path of life. In the market-place are honors and prudent dealings, in the house rest; in the country the charm of nature, and at sea gain; and abroad, if thou hast aught, glory, and if thou art in poverty, thou alone knowest it. Art married? so will thine household be best; unmarried? thy life is yet lighter. Children are darlings; a childless life is an unanxious one; youth is strong, and grey hairs again reverend. The choice is not then of one of the two, either never to be born or to die; for all things are good in life.</p>
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One of the lyrics in "The Book of Sorrow," Andrew Macphail's recent anthology, is Thomas Ashe's touching lines on "A Machine Hand."

My little milliner has slipp'd  
The doctors, with their drugs and ways,  
Her years were only twenty-two,  
Though long enough her working days.

At eight she went through wet and snow,  
Nor dallied for the sun to shine,  
And walk'd an hour to work, and home,  
Content if she was in by nine.

She had a little gloomy room,  
Up stair on stair, within the roof;  
Where hung her pictures on the wall  
Wherever it was weather-proof.

She held her head erect and proud,  
Nor ask'd of man or woman aid,  
And struggled, till the last; and died  
But of the parish pit afraid.

Jennie, lie still! The hair you loved  
You wraps, unclipp'd, if you but knew!  
We by a quiet churchyard wall,  
For love and pity buried you!

## EDUCATION

## The Winona Plan for Parochial Schools

UNDER the title of the "Winona Plan," announcements were sent out last spring by the Right Reverend Patrick Richard Heffron to all the parochial schools in the diocese of Winona, outlining the proposed method of bringing all the parochial elementary and high schools in the diocese up to a high standard of uniform excellence. Emphasis was laid upon the fact that the cause of Catholic education at the present time, is the most vital of Catholic interests. Into its service must be brought every agency that can contribute anything of value in making the Catholic schools thoroughly efficient in the training given in the secular branches of learning, as well as in Catholic culture, morals and religion. If the needs of the time demand that men and women be expertly trained in mathematics and science, the Catholic cause will be furthered by providing this training adequately, in the safe and beautiful environment of culture and religion that is inseparable from the Catholic school.

## PURPOSE AND CONDITIONS OF PLAN

Every year, for one reason or another, great numbers of Catholic students enter non-Catholic technical and professional colleges. If they are admitted "without condition" on the strength of the known excellence of their high-school courses, the Catholic cause is strengthened by just that prestige which the standard high-school course has won. If on the other hand, students are "conditioned" owing to deficiencies which by a little effort could be remedied, the cause of Catholic education suffers. Just as the graduates of Catholic high schools pass yearly into non-Catholic colleges, so do graduates of Catholic elementary schools pass up into the public high schools. While the Catholic High School movement is growing rapidly, yet there are hundreds of communities in which there is no Catholic high school. If the Catholic elementary schools are so thorough in their teaching of the secular branches, that Catholic pupils may enter the public high school without condition or without examination, one rarely finds in these communities a *single Catholic child in the public elementary schools*. Best of all, every Catholic elementary school child is receiving his training in the priceless heritage of his faith, while studying to excellent advantage the rudiments of a general education.

The Winona Plan proposes the following conditions:

- (1) Certification of teachers in elementary and high schools.
- (2) General uniformity of content in the subjects within the curricula.
- (3) General uniformity in methods of instruction.
- (4) General uniformity in the keeping of school records.
- (5) General uniformity of text-books as far as may be feasible or advisable.

It happens that in Minnesota the rulings of the State Department of Education with reference to the standardization of schools are definite, comprehensive, judicious and sane. The rulings cover (1) training of teachers; (2) courses of study; (3) school buildings and (4) equipment. The Winona Plan for Parochial Schools proposed to take the rulings of the State Department and adapt them as far as advisable to the parochial schools of the diocese.

## TRAINING OF TEACHERS

With reference to the training of teachers the State requires for elementary-school teachers a high-school course supplemented by two years of normal work. For high-school teachers the requirement is a degree from a university or college endorsed by the State Department. No teacher may hold her position unless her training has been endorsed by the State Department's certificate. The certificate for elementary-school teachers is granted to all who pass successful State examinations in the com-

mon branches, in ten high-school branches—mathematics, two courses; science, three courses; history, three courses; English, two courses—and in four professional branches, pedagogy, psychology, history of education, school organization and law. The certificate for high-school teachers is granted without examination to applicants who hold a liberal-arts degree from an approved institution.

The Winona Plan for Parochial Schools provides that every teacher in the parochial schools of the diocese earn the special certificate required for the grade of work she is teaching.

## SUMMER SCHOOL FOR SISTERS

In the Summer School conducted for the Sisters of the diocese at the College of St. Teresa, provision was made for reviewing the various branches preparatory to taking the State examinations. A representative of the State Department of Education came at the close of the Summer Session and conducted the examinations for three days. One hundred and forty-nine Sisters took the examinations for State certificates.

At the close of the Summer Session all the Sisters teaching in the diocesan schools, and all the pastors conducting parochial schools, were present at the Institute directed by the Right Reverend Bishop. The various points in the Plan were submitted to the assembly for thorough discussion. The recommendations in the Plan were enthusiastically endorsed by pastors and Sisters. In order to insure the successful inception of points II, III, and V, uniformity of course content, methods and text-books, the Right Reverend Bishop appointed an advisory committee under whose direction these points will be worked out gradually in the various schools with the least possible violence to existing conditions. The uniform record books were presented by the Bishop to the principals of the various schools. The uniform record books were prepared for the diocesan schools during the past year. Each set consists of three books, one for daily marks, loose-leaf, for the elementary school; one for monthly marks, loose-leaf, for the high school; and a bound book for recording semester standings and final examination marks. The blanks are very simple but they are planned to convey readily an accurate statement of the kind and quality of work done by the pupils in the course of the week, month or year. Each school will have a system of "open marks" which may be consulted by any one at any time.

## THE SESSION AT ST. TERESA'S

The discussion of the Winona Plan would not be complete without reference to the Diocesan Summer School which is held at the College of St. Teresa. The session is six weeks in length. The work is divided into three sections, the college section in which courses taken are counted toward a degree; the normal section in which the work is counted toward meeting the professional training requirement for grade teachers; and the certificate section in which reviews are conducted preparatory to the State examinations for State certificates. The amount of work that may be taken in the college and normal sections is strictly limited. No student is permitted to take more than two **three-point-semester** courses in the college section. In the normal section no student is permitted to take more than the equivalent of two high-school or normal-school semester credits. The classes meet on double periods daily so that the same ground is covered and covered as thoroughly as if the work were taken in the regular session of the college year. No credit is given in any course if a student is absent from three meetings of the class, or if she fails to pass the final examination. No hearers are admitted in any course. The lecture plan is very little used. The students are made to master the various subjects thoroughly. Such mastery has been found to be practically impossible under the lecture plan in the Summer School.

The summer courses are arranged in such a way as to give

the student continuous work in the consecutive summer sessions. The courses offered in one session alternate with courses offered the following summer. The idea is to encourage students to plan for continuous study without the fear of marking time by duplication of work. The plan aims also at concentration of energy and time along given lines until some definite course or courses are completed in such a way that they may count toward an advanced diploma or toward a bachelor's degree. There is no reason for the failure of any work to "count for credit" if it is planned advisedly and taken in accordance with academic legislation.

Perhaps the feature that contributes most to the success and thoroughness of the work is the fact that Summer Session students are classified and registered for their courses wholly on the basis of academic work successfully completed. For example, no one is permitted to register for a junior elective in English or Latin unless the thirty units of credit prescribed for freshmen and sophomores have been earned. Besides language, these thirty units include mathematics, science and history. The reason for this is to keep the student's work as a whole balanced properly so that the student may eventually qualify for a standard diploma or State certificate. It has been the experience of all summer-school instructors and directors that students have been admitted to courses for which no adequate foundation had been laid. The inflation and the lack of stability that results from such laxity is pathetic.

#### SUCCESS OF THE PLAN

The Winona Plan for Parochial Schools is winning the endorsement of those best qualified to test it, namely, the pastors who are conducting parochial schools and the Sisters who are directing the schools in accordance with its recommendations. During the past seven years various parts of the Plan have been tried successfully in different sections of the diocese. The only new feature is the application of all its recommendations to all sections of the diocese. Another valuable test of its efficiency is the fact that wherever a parochial school is conducted in the diocese, Catholic parents send their children to it not as a result of persuasion, not to mention coercion, but because the Catholic people are thoroughly satisfied with their schools and speak of them proudly as "standard schools" in which the instruction is so thorough, the courses of study so stable and the equipment so adequate that the Catholic parochial schools of the diocese can meet successfully the most critical inspection of any official of Church or State. The parents realize that the Catholic schools of the diocese offer opportunities that Catholic children cannot afford to miss.

M. A. MOLLOY, A.M., Ph.D.

#### SOCIOLOGY

##### Miss Doty Writes a Book

**I**N fact, she has written it, and the publishers call it "a series of poignant human documents." That, however, is not its real name; it is only what the Century Company calls it. Its real name, as the White Knight might say, is "Society's Misfits," and it costs one dollar and a quarter. It has an impressionist cover, and an introduction by the Warden of Sing Sing. "This book," observes Mr. Osborne, as one who pleads for mercy, "is one of those books which the author could not help writing." Let this excuse be the lady's complete exoneration. Even Rhadamanthus would admit duress as a valid plea in exculpation.

Were "Society's Misfits" offered as a summer novel, it might be dismissed by recommending it to all who love a weepy, saccharine tale, done in the best style of the gifted authoress of "A Shop Girl's Revenge." But Miss Doty does not so offer

her volume. She seems to take it seriously, and so do the publishers who have advertised it widely. With the story of Miss Doty's experiences as a voluntary prisoner at Auburn, I have no quarrel. These experiences were personal, and she describes them, no doubt, as they appealed to her. But when, in the second and larger part of her book, leaving the matter of prison-reform, she states the thesis "... reformatories don't reform," and follows it by charges such as "two-thirds of the men in State's prisons have been in children's institutions," I am justified in demanding facts and a rigid proof.

I am not satisfied with sentimental musings upon the "soft brown eyes" of a male convict at Auburn, "the beautiful eyes of a startled fawn." Inherently improbable stories of fearful cruelties, inflicted upon nameless boys, in unnamed institutions, leave me cold. Unverified tales, narrated by convicts who were invited by Miss Doty to tell "what was wrong with institutions" for children, are absolutely worthless as proof. If we are to solve any social evil, the sooner we leave this atmosphere supercharged with sickly sentimentality, the nearer we shall be to the facts necessary for a suitable adjustment of our ideals to life's actualities. But Miss Doty prattles about "curly brown hair" and "dancing blue eyes," and "soft little arms," and "sobbing in the night," until we wonder whether we are reading the journal of some love-sick schoolgirl, or a sober volume intended to substantiate the thesis "reformatories don't reform." Perhaps they don't, but weeping and wild wailing prove nothing.

#### THE "ARGUMENT" SUBMITTED

Miss Doty is not noted for clear thinking, but it would seem that "reformatories don't reform" (p. 115) states her thesis fairly. Her argument is "two-thirds of the prisoners [at Sing Sing and Auburn] have been in reformatories as children" (p. 112). Later, (p. 162) this argument is amplified to include *all* prisons and *all* institutions of whatever kind, for boys, "Two-thirds of the men in State's prisons have been in children's institutions."

I premise that this argument does not conclude, unless Miss Doty shows that the actual sojourn of these men "in children's institutions" is the cause, and their actual incarceration is the result. Proof lies first in establishing the facts and then in showing the connection between them. Miss Doty has nowhere done this. Shall we argue against the value of education by alleging that some convicts are university men, or that most convicts can read and write? The case is not closed by stating that these convicts were once inmates of institutions for children. It is only opened. Detailed statements of fact must follow. Was the institution a State or a private, a religious or a non-sectarian, establishment? How long did the child stay in the institution? What was his condition at dismissal? Was his subsequent wrong-doing the result of lack of training at the institution, or in spite of an excellent training and adequate after-care? Any man of common sense can see the pertinence of these questions. Each case must be studied individually. The black sheep cannot be allowed to hold the love and wisdom, that sought to guide him aright, responsible for his iniquity. It is not clear that an institution may be scored when an alumnus goes astray, while the private family is held exempt. But this is expatiating on the obvious. To assert that institutions for children are worthless because "two-thirds of the men in State's prisons have been in children's institutions," even if the latter statement were a fact, is an absurdity both in logic and common sense.

#### "STRONG ARMS AND THE VISION"

Leaving this general criticism, it is interesting to note the source of Miss Doty's alleged "arguments." They rest upon "stories" written at her request by convicts at Sing Sing and Auburn. Miss Doty tells how she first addressed the men at

Auburn. Her "heart was heavy" and "love in the world seemed dead" because of the war in Europe. "Yet as I looked at those faces [i. e., in Auburn, not Europe] scarred and torn with emotions I read tenderness and human understanding. Suddenly I knew what to say." It was to this effect.

My woman's heart has seen the vision, but I need your strong arms for the fight. Help me to save little children. Tell me what is wrong with the reformatories. What has wrecked and broken your lives? (p. 106)

They told her, for "the Divine spark in each answered the call"; told her with "chin set firmly, shoulders squared" and, of course, "eyes moist with emotion." Surely Mr. Mantalini would find this book, "dem'd damp" with tears, and I forbear the suggestion that several kinds of emotion may be indicated by wet eyes. "That is why I know the stories told of reformatory life," says the easily satisfied Miss Doty, "are true." The tears did it. The prisoners disclaimed such trifles as murder, porch-climbing, thuggism, white slavery, embezzlement or rapine, as the contributory causes of their several visits to Auburn and Sing Sing. They knew just what they ought to say to the nice, kind lady, who made such beautiful speeches to them. So amid their tears, they blamed it all on "the institution for children." This sounds like a burlesque, but you will find it on pages 106 to 110 of "Society's Misfits." You will also find something else just at the foot of page 106, and the head of following page. Miss Doty here gives her whole case away.

#### A TWO PER CENT TRUTH-SOLUTION

After the above and similar heart-rending scenes, the literary activity of the convicts was so stimulated that they turned out two hundred "stories" for the good lady. To these Miss Doty added "1700 records," making nineteen hundred "human documents" on the iniquities of the institutions for children. Doubting Thomas here bobs up to inquire how many of these "human documents" were verified. Even a tearful, Osbornized convict, he argues, may sometimes violate the Divine command against lying. This is Miss Doty's answer: "*Fifty cases, taken at hazard, I verified.*" That is, Miss Doty has given us a two per cent plus solution of truth, and asks us to accept the whole bottle as genuine. The attention of Mr. Alfred McCann is respectfully directed to this amazing evasion of the pure truth laws.

Miss Doty who usually fishes with a melancholy bait, becomes pleasantly constructive on page 151 and tells us how to reform institutions for children:

Open your reformatories and orphan asylums to all visitors the way Thomas Mott Osborne has thrown open Sing Sing. . . . This is the greatest safeguard against evil administration. (p. 151.) Sing Sing has been transformed by inspiring men with the ideals of mutual welfare. . . . The men discipline themselves. (p. 199.)

*Sed contra est*, as St. Thomas says, a letter from the State Superintendent of Prisons, J. M. Carter, dated September 21, by which that official, as the *New York Journal* remarks, "placed his official arm across the portal of super-indulgence." Thirty-five convicts had escaped since March from five penitentiaries, and only thirteen either loved honor more than liberty, or were caught and brutally returned.

The number of recent escapes proves conclusively that greater restrictions must be placed on the inmates. It has been my desire to see the experiments tested before submitting a decision, but I have now come to the definite conclusion that *either the new ideas are not workable, or that lax methods are employed in their development.*

With this definite conclusion, we may bid adieu to Miss Doty and her two per cent plus truth-solution. P. L. B.

#### NOTE AND COMMENT

Considerable interest has been aroused by the Jewish charities campaign in New York City, organized to collect \$2,000,000 annually to be handed over to the Federation for the Support of Jewish Philanthropic Societies. Balls, bazaars or any entertainments for which tickets are sold are not permitted among the societies admitted to the Federation. A peculiarity of the organization is that workers for the fund are divided according to the trades in which they are engaged. Thus there are special solicitors for dentists, brewers, brokers and for employees of each of the various branches of business and factory work. Each trade has its own committee. The plan has already been successfully tried in Chicago and other cities. The organization is to be made a clearing house for a hundred institutions which now receive annual contributions of approximately \$1,500,000. Individuals may designate distinct societies in their donations. Wherever this is not done the contributions will be distributed by the board of trustees.

Some of our papers have been reporting that Li Yuan-Hung, the new President of China, is a Catholic. But in a paper recently contributed to the *Outlook* Jeremiah W. Jenks, of the Far Eastern Bureau, writes as follows about Li Yuan-Hung's religious beliefs:

From the American point of view, Li makes little pretense to any formal religion. He takes the religious teachings of his people as they are taught in the classics. He is not a Christian, but at the same time he has always been friendly toward the missionaries, and especially toward the Young Men's Christian Association. I recall the admiring tone of a librarian of one of the mission colleges, who spoke of Li's attitude at the time of the revolution in the region about Wuchang. Whether he was Christian in profession or not, she felt there could be no doubt that he was Christian in spirit, a brave, noble, unselfish, patriotic man.

The late Yuan Shi-kai, says Professor Jenks, "called attention more than once, with admiration, to Li's modesty, kindness and honesty, as well as to his great ability."

The Anti-Nuisance League of Staten Island has inaugurated a campaign which will receive at least moral support from many a harassed spirit. It is to wage systematic war upon the noise nuisance, and is directed against the needless blare, shrieking, whistling and bell-ringing of engines, automobiles and a thousand other sources of the inharmonious sounds that make night hideous and ruthlessly drive sleep away from "tired eyelids." The legal aspect of the case is thus discussed in the *Syracuse Journal*:

It is not certain that the law affords effective remedy against unnecessary noise. But the Staten Island league is determined not only to find out what the law is, but to have it made just as strong as the constitution will permit. One New York judge has held that the law does not recognize the right to quiet as it does the right to light and air. But in England an appellate tribunal has upheld the doctrine that all excessive noise, even in industrial and business districts of a noisy city, is a nuisance that the law will abate. The reasonableness of this position is apparent, and when people begin to protest loudly against the reckless making of needless noises the courts and the legislatures will find the law to help the movement along. And plenty of noise will be found to be needless.

The writer is not a believer in the notion that civilization is measured by the amount of noise that is made but holds that it can more correctly be measured by the absence of noises that are needless.

That twenty-four cents will purchase enough food for one man for one day is the conclusion arrived at by Emma A. Winslow in her study of 500 food orders issued by the New York

Charity Society and by other social agencies in that city. The great number of these orders were satisfactorily filled at the cost of only twenty-two cents in a city where food prices are extraordinarily high. Nor was there question of wholesale rates, since the purchases were made from the ordinary retail dealers in the neighborhood of the families to whom relief was brought. The food orders on which this study was based had been a subject of careful consideration, and no less than ninety-five different varieties of food were represented. Great stress indeed is placed upon variety by expert social workers in this field. It is likewise to be noted that meat, butter and eggs were not excluded. All the nutritive requirements are said to have been perfectly fulfilled by these orders, though usually they did not exceed the minimum of the "Chaplin Standard," which is twenty-two cents. Special formulas for standard food orders have been carefully drawn up. It is acknowledged, of course, that this system is only a makeshift, taking the place of a regular allowance which would enable the family to do its own purchasing. In many instances the orders are intended only to supplement the family's purchasing possibilities, in which case a different plan is suggested. In all cases the food order is simply an emergency measure. It will be well for Catholic relief organizations to give careful study to this highly practical phase of charity, while not neglecting to supernaturalize their work and thus to make it doubly effective, even from a natural point of view.

The following card, which was freely circulated in Houston, Texas, by a minister who wished to announce a series of "lecture-sermons," comes from a Houston correspondent:

#### A DECK OF CARDS

A Schooner of Beer, A Hawk and A Shot Gun.

Will be found in the Pulpit of the

FIRST METHODIST CHURCH

Corner of Main and Clay, SUNDAY NIGHT

H. D. Knickerbocker, the Pastor, says "I'm going to use them all in the liveliest, warmest, lightning-strikingest sermon I've preached in Houston; I'll also give a \$2.50 gold piece to any young man and lady that will give a demonstration of the 'stranglehold' of the modern dance in my pulpit. This is a bona fide offer!"

All the above is in the series of Lecture-Sermons on  
"This Is the Life"

Electric fans, big windows, great music.

At 11 a. m. Subject; "The Shadow of Sin."

At the same place on another Sunday "a cold welcome" was extended to all who would come to a "snow and ice service," the invitation announcing that the church would be "decorated with flowers in blocks of ice, snow mounds, etc.," and that "hundreds of bricks of Irvin's delicious ice-cream would be given to the audience." Our readers will doubtless agree that for consummate "evangelical simplicity" the Methodists of Houston bear away the palm.

The popular misconception regarding the proportional difference in muscular strength between man and the insects is made the subject of a special discussion by Leo Robida, whose conclusions are reproduced in the *Washington Star*. The muscular force of insects is usually estimated by a comparison with their size. Thus the statement is made that a flea can leap so many times its own length, or that an ant can drag so many times its own weight, and calculations then follow as to how many rods a man would be able to leap or how many tons he would be able to lift were his muscles equally strong in proportion to his size and weight. The scientist finds the answer to these misleading deductions in what is known as "the conflict of squares and cubes," a law briefly expressed by saying that volumes decrease in more rapid ratio than surfaces.

The force that a muscle can exert depends on its section—that is, on a surface—although its capacity for doing work depends on its volume, as is logical. Here is the explanation of the astonishing strength of insects. As example, compare two muscles, that of a man and that of an insect, the latter 100 times shorter than the former. It is evident that the insect's muscle will be 1,000,000 times lighter than the man's while its section, and consequently the force it can exert, will be only 10,000 times less. The conclusion is that since a man can lift 62 pounds the insect will lift 10,000 times less, or 154 grains, and one gets the impressive spectacle of an insect lifting more than 100 times its weight. In fact, the smaller the insect is the more it will astonish us by an appearance of extraordinary strength.

But it is no longer the same if one examines the mechanical work effected. The muscle of the insect, supposed to be one one-hundredth of a man's in linear dimensions, furnishes, when it contracts, a force 10,000 times less than the human muscle exerted, through a space 100 times smaller; the work produced will thus be 1,000,000 times smaller, which re-establishes the proportion between weight and strength.

Moreover, it seems, just as with machines, where the smaller are proportionally weaker, as if the insect's muscle, instead of surpassing man's infinitely, is notably inferior to it in quality. Take the flea's jump, for instance. By its muscular contraction it gives to its mass a movement capable of raising it twelve inches. Man can raise his own weight about five feet by leaping. For equal weight the human muscle thus furnishes five times more work than that of the flea in a single contraction, since the work is the product of the weight by the height to which it is raised.

Thus while man cannot boast of his superiority in physical strength or agility over the entire animal kingdom he is at least not inferior in proportional muscular strength to the flea!

The first annual report of the Board of Child Welfare for New York City has been submitted to the Mayor. According to it allowances were granted to 1,084 widows, with a total of 3,315 children. These represent fifty-five out of the completed investigations, the others being unfavorably acted upon, either because there was thought to be no apparent need for aid, or because other conditions of the law were not fulfilled. The requirements are citizenship on the part of the husband and residence in the State at the time of his death, while on the part of the woman, a two years' residence in the city, before the date of her application, is demanded. The following summary of various items in the report is given by the *Survey*:

The average monthly allowance granted per family has been \$22.80, making a total monthly pay-roll on August 1, 1916 (i. e. for one year) of \$24,164.86. Out of the total number of families aided, fifteen received less than \$10 a month and thirty-four received the maximum amount which is between \$50 and \$60, the majority receiving between \$30 and \$50. Almost three hundred of these thousand mothers do no outside work at all. Among the rest some do clerical work, or nursing, some factory work, some sewing or taking in lodgers, and the greater number do cleaning or janitress work.

The cost for fuel and light is fixed at \$3.25 a month for the year round. For the clothing \$2 a month is allowed for each member of the family. Carfare is given if a ride to work is necessary.

The experience of the investigators is that there has been a steady improvement in the homes thus relieved and a decided physical improvement in the health of both mothers and children. The certainty of the assistance and its regularity removes anxiety from the mother's mind. There is a hint in the report at the impracticability of private institutions undertaking this work. Since religious assistance is of the greatest importance in all these cases in which widow's pensions are distributed, it would seem that no more perfect solution could be found, even from an economic standpoint, than to allow the charities to be properly dispensed through the medium of the social institutions of the denomination to which the mother belongs. However, such a plan we know is not likely to recommend itself at present. The reasons are obvious.

